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POETRY.

For the Churchman.

THE DYING BOY.

"Do not forget me, I would not my name
As a strange language to your ears became."
Anonymous.

'Twas early summer, pleasant June had come,
Flinging her coronals on every bough,
And from the soft southwest, with perfume rife,
The light-winged zephyrs wooed the coy young flowers.
The brooks like playful children babbled on,
Loosed from their icy bondage, and the birds,
Nature's unwearied choir, tuned their clear notes,
And in the wild-wood shades held revelry.
Earth wore her robes of light and loveliness;
There were no clouds athwart the deep blue heaven,
Nought that might tell of darkness or decay;
But in a cottage home, where the green vines
Clambered about the casement, and the sun
Peeped stealthily amid the clustering boughs,
And the red rose gave her sweet odors forth—
There Sorrow sat, and claimed her heritage
In human hearts.
Upon his lowly couch,
Lay like a broken lily, a fair child,
Just numbering then, his tenth bright summer,
His clasp'd hands were white as braided snow-wreaths,
And his silken hair, once waving lightly
In the summer's breath, now wet with death dews,
Fell all heavily on his pure forehead.
There was no rose-tint on his wasted cheek,
It seemed like Parian marble, and his eye,
The lid half drawn, shone faintly, as a star
'Mid parting clouds.
Beside him leant, heart-sick
With hope deferred, and worn with ceaseless vigils,
She who had borne him. There was much that told
Of patient suffering in her pallid face,
For she had struggled earnestly, till faith
Could spread its eagle pinions and soar up,
From the cold bed where she must lay her boy,
To his bright spirit-home. O, only they
Who with a mother's speechless agony,
Have watched the life-blood ebb, and the young cheek
Grow pale; counted each feeble pulse; and seen
The full round limbs shrink in undue proportion;
Only they, can tell *a mother's sorrow*,
And may own, how hard to bow submissively,
And say, "Thy will be done."
Hush! he is waking,
The dim eyes re-open, and the white lips,
Long sealed as though in death, find utterance.
She had thought he slept, but when he turned
Those soft dark orbs to hers, she saw that tears
Were on their silken fringe, and o'er his face
Passed a deep shade of gloom. "Mother," he said,
And the faint tones were tremulous with grief,
"Mother, I know how soon the time will come,
When I must die; and as I lay but now,
And thought of the sweet spring and summer days,
Which each revolving year make the green earth
So beautiful, and how they all would pass
Over my grave and I should [illegible] them not
I thought *how sad it were to be forgotten.*
Will it be so, dear mother? I would care
But little if *all others* should forget,
But I was thinking, that *you too*, perhaps,
When you grew older, and your tears were dried,
And I had slumbered long, *you* might forget
The timid boy who wandered by your side
In the sweet garden paths at close of day,
Or gathered wild flowers in the shady nooks
Of the old pasture meadows; he who knelt
Each morn and eve to lisp his childish prayers
Low at your knee, and grasped your gentle hand,
When the clear Sabbath bells rang joyously,
To seek our heavenly Father's hallowed house;
You might forget the hour when he was wont
To come with bounding step and gleesome call,
From his wood rambles to your open arms.
Will it be so, dear mother? Must I die,
And you forget your child?"
She pressed her lips
On his cold forehead, and her burning tears
Fell fast with his; but when the first keen pang
Was past, she nerved herself to comfort him,
And told him, in her heart were images,
And gentle names of loved and lost, which ne'er
Could fade from her remembrance, and that *he*
Would ever live among the brightest there,
Till death should bear her to his arms in heaven.
M. N. M.

From the London Morning Post.

BISHOP OF LONDON'S THREE SERMONS.

We have read with sincere pleasure three sermons on the Church, which have just been published by our respected Diocesan, the Lord Bishop of London. Although the Bishop of London was early in life distinguished as a Greek scholar, he has been chiefly known in after life as a laborious and judicious man of business. He has never had time to publish a theological work of learning, and his opinions have been rather surmised by his conduct than actually known by his publications. Occasionally the world has heard of severe and sarcastic remarks which have escaped from him when the errors of any extreme party have been brought under his notice, while every party has experienced consideration and kindness from him in time of need. If at any time he has acted with apparent inconsistency, it has been, we believe, from the extreme benevolence of his nature; for, notwithstanding his being a disciplinarian, there are few men of a nature more generous or more kind than Dr. Bloomfield. But these very circumstances have rendered it difficult to ascertain his precise opinions, and have occasioned an appearance of vacillation in his conduct. But now he has spoken out in a manner not to be mistaken. If the doctrines of baptismal regeneration, of apostolical succession, and of the divine right of Episcopacy, be those doctrines by which High Churchmen are to be distinguished from Low Churchmen, Catholics from Latitudinarian heretics, the Lord Bishop of London is a High Churchman and a Catholic.

In the very strongest manner does his lordship affirm the doctrine of Baptismal Regeneration. He asserts, that unto the person baptized "a new principle is infused; he is regenerate." The language used is even stronger than that which is employed by the present Bishop of Bangor, whose treatise on Regeneration is a standard work. Nor does he hesitate to assert, in terms equally decided, the doctrine of *apostolical succession* and of the *divine right of Episcopacy*, clearly showing the necessity of the apostolical succession, generally speaking, to give validity to the sacraments. Baptismal Regeneration, Apostolical Succession, the Divine Right of Episcopacy: on these three subjects we have now the decision of the Lord Bishop of London, and we find him to be as firm a minister of these doctrines as any of those divines who are branded by Latitudinarian heretics as Tractarians.

The Bishop of London sees the difficulty in which those are involved who hold these doctrines, in their relation to foreign Protestants; he sees that the arguments he uses with reference to the apostolical succession could lead, if logically carried out, to the unchurching of foreign Protestants. From this conclusion almost all of our High Church divines have shrunk. The bishop, to vindicate them, adopts the arguments of Mr. Palmer in his treatise on the Church, which have lately been quoted with approbation by Dr. Hook, in his letter on the Jerusalem Bishopric.

But the bishop will not permit these arguments in palliation of non-episcopal communities to be of any weight when applied to "seceders from our own national Church;" he says of such persons that they are "in a state of great uncertainty and hazard."

This is extremely strong language with respect to Dissenters; we do not recollect to have seen language so strong used by any other of our High Church divines. But in this part of the work there appears to be a little inconsistency. Although the bishop says of Dissenters that they are "in a state of great uncertainty and hazard," he nevertheless adds, "I would not pronounce even on *them* the sentence of absolute exclusion from the Church of CHRIST, or declare that they are beyond the pale of salvation."

It appears to us that if they are in the Church of CHRIST they cannot be "in a state of great uncertainty and hazard;" and as to their being "beyond the pale of salvation," we believe that no divine of the Church of England has ever entertained so dreadful a thought. Assuredly this has not been the case with our leading High Church divines. The difference between most other High Churchmen and the Bishop of London seems to be this: that *they* think Dissenters within the pale of salvation, but not in the Church, and therefore deprived of many privileges; whereas his lordship will not pronounce on them sentence of absolute exclusion from the Church, but regards them as in a state of "great uncertainty and hazard." The difference is merely verbal, but we prefer the usual High Church mode of stating the case. We will refer to the writings of three divines of our Church, of three different theological schools, but all High Churchmen—Mr. Newman, Mr. Dodsworth, and Dr. Hook—and we shall find them to be more *liberal* in the allowances they make for Dissenters than the Bishop of London, but, at the same time, as it appears to us, more consistent with the arguments which they hold, in common with his lordship, with respect to baptismal regeneration, apostolical succession, and the divine right of Episcopacy.

We will refer first to Mr. Newman: in the sixth volume of his parochial sermons there is one on "Faith a Title for Justification," and, after having spoken of the Church, in language almost as strong as that which is used by the Bishop of London, he adds—"Yet it is a great comfort to believe that GOD's favor is not limited to the bounds of his heritage, but that in the Church or OUT OF THE CHURCH, every one that calleth upon the name of the LORD with a pure and perfect heart *shall be saved.*" P. 186. Here the difference between Mr. Newman and the bishop is simply this:—the bishop says, I will not pronounce on seceders from the Church of England absolute exclusion from the Church of CHRIST, *but* "I think them to be in a state of *great uncertainty and hazard.*" Mr. Newman says, if they have a living faith, I feel sure that they will be saved; but I must state what is a plain matter of fact, that they are not in the Church.

In his sermon on "The Fellowship of the Apostles," the same writer censures any violent condemnation of Dissenters, remarking, "Many sects and parties in this country are of long standing; many men are born in them; many men have had no opportunities of knowing the truth. Again it may so happen, they are exerting themselves in the cause of CHRIST in places where the Church is unknown, or where it does not extend itself. And, moreover, it may so be that they may have upon them many consolatory proofs of seriousness and earnestness, of true love for CHRIST and desire to obey him and not to magnify themselves. Here, then, our LORD seems to say, 'Forbid them not in their preaching.'" P. (222.)

This is said by one of those divines whom the Recordite heretics would hold up as the paragon of illiberality. And yet we find him more charitable, if possible, than the Bishop of London, both agreeing in this, that, although certain consequences may seem to follow from the principles they hold, and although they have only to do with the general rule, yet to that rule there must be and are many exceptions, which exceptions, however, are to be made by GOD and not by man.

From Mr. Newman we pass to Mr. Dodsworth, and we refer to his admirable sermon, entitled "CHRIST Preached every way, a ground of Rejoicing." His words are, "To say that dissent is an unchristian thing is no more than what faithfulness to the truth requires. To say a Dissenter is no Christian is what no one who knows his own standing as a sinner towards his own fellow sinners will ever presume to say. Just, for example, as we must assert that all unrighteousness, *i. e.*, all which comes short of perfection, is an unchristian thing. But can we say that none who come short of perfection are Christians? Who, except those are wilfully blind, can fail to see the distinction?" "Now as we pronounce no rash judgment upon persons, so are we not hindered in rejoicing in the good which they do, although we cannot approve of the means of doing it. What is the fact with regard to our country at the present moment? It is, doubtless, this—that thousands who now hear of JESUS CHRIST, and, we trust, believe on him *to the saving of their souls*, would be as heathen if it were not for the efforts of Dissenters." "Who, then, that knows the value of a Saviour, and the inestimable importance of the salvation of one immortal being, can do otherwise than rejoice that CHRIST is preached, whatever may be the defects of the system under which he is preached?"

We cannot help thinking that this is as *liberal* a sentence as any which occurs in any theological writer; but in his opinion Mr. Dodsworth is not singular among High Churchmen. We have already seen how Mr. Newman agrees in the opinion; we will now quote a passage from Dr. Hook's sermons, "Hear the Church." "Although carelessly to separate from such a Church must be a schismatical act, yet *we not uncharitably pronounce sentence of condemnation* upon those who have, by circumstances over which they have had no control, been brought up without its pale. In error, of course, we believe them to be, but certainly *not* no such error from that circumstance as *to endanger their salvation*; and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more, when we find them, with fewer advantages, surpassing us in godliness." We refer to these passages the rather because, on the only point on which the Bishop of London may *seem* to differ from the other High Church authors of the day, they have the advantage of his lordship in liberality. But, as we have said before, the difference is merely verbal, and the tone and temper of all Anglican divines is the same—firm in principle, charitable in judgment.

The importance of this publication at this period cannot be estimated too highly. The *Record*, the *Herald*, even the Presbyterian *Fraser*, will not dare to attack the Bishop of London; they will not venture thus to offend the London clergy or the aristocracy, among whom his lordship's interest is known to be great. Even the Ashleys and the Sandons will not permit this. They will not venture to exasperate the bishop against them. His publication, therefore, uncensured, perhaps even praised, will find an entrance in places where the work of any *other* High Churchman would be rejected with a bitterness of spirit never before the present age evinced since the time when the *Jewish* Pharisees rejected the Apostles. The truth, thus uncontradicted, will be insinuated in many minds hitherto beyond its reach, and when once it has entered it will work its way. Henceforth the Latitudinarian heretics will not anathematize the doctrines of baptismal regeneration, apostolical succession, and the divine right of Episcopacy, lest they be found to anathematize the Bishop of London; and, these fundamentals admitted, all other Catholic truths will gradually follow.

VIA MEDIA: OR THE CHURCH OF ENGLAND OUR PROVIDENTIAL PATH BETWEEN ROMANISM AND DISSENT. *A Sermon, preached before the University of Oxford in Christ Church Cathedral, on Sunday, Jan. 23, 1842, by the* REV. R. W. JELF, D. D., *Canon of Christ Church, late Fellow of Oriel College.*

(Concluded.)

Such, then, being the real definite mean observed by the Church of England, it has almost necessarily resulted, that she has been externally *isolated* from the rest of Christendom. Viewed indeed in reference to her internal organization, and the living principles of faith within her, she is and ever has been united really and truly with the One Holy Catholic Church of all times—one in the common origin of her Priesthood, one in the Creeds, one in the holy Sacraments, one in many holy offices—at unity with herself—at unity with the Apostles and their genuine successors—at unity with her sister Churches in Scotland and America—at unity even with whatever remains sound in the Greek and Roman Churches, indeed with whatsoever is true and lovely and of good report in all the congregations of faithful men dispersed throughout the world:—but *one with error* she is not, and will not be, nor in visible unity with schismatics, or with those who add to, or diminish from the faith:—and thus she is forced into a defensive attitude; she cannot submit to the Antichristian terms of Rome's communion; and so she stands aloof, her numbers hitherto comparatively few, separated from the multitudes *nominally* in submission to Rome. But, however painful, let not the reflection mislead or disturb us. Isolation may be one natural characteristic of the middle way; a sign of GOD's favor, as Israel's was, when he "was not reckoned amongst the nations," though in that seed all the nations of the earth were to be blessed. The Christian man must often be contented to stand alone; the Christian Church may be forsaken of man, as her blessed Saviour was: let her only watch and pray, that she be not forsaken of GOD. There was a time when the Church of GOD was limited to eight persons. There was a time, and not a short one, when the Arian heresy threatened to overspread the world; when Emperors, and Bishops, and whole nations were arrayed against the orthodox faith; yet that faith, 'whole and undefiled,' *isolated* for a while, with her "teachers removed into corners," still triumphed after all. The test of truth and purity, then, is not in numbers, but in the harmonious witness of Scripture and the early Church. Having this united testimony in our favor, we may rest contented and wait GOD's pleasure, whether we be many or few; wanting it, the errors of Rome, with all her adherents, are but errors more widely spread.

And yet, even in point of extent, the time appears to be at hand, when our Church "may lengthen her cords and strengthen her stakes." A deeper spirit of piety *within* her Communion is drawing towards her the hearts of her alienated children. And even within the last year events affecting foreign nations have been passing before our eyes, in a degree scarcely paralleled in the history of the world; events to which my space will not allow of my alluding more particularly. The Episcopal Churches, too, in Scotland and in America, are become vigorous shoots of the true vine—our colonies henceforward, we may trust, are to be Christian colonies, to have Episcopal Churches co-extensive with their territorial limits. Thoughtful men are beginning to feel, that there is some mysterious but significant mutual connection between the Church of England and the unparalleled extension of the British Empire. The "Isles" of Prophecy, "the Isles of the Gentiles," are entrusted to our care; and we have the purest Church on earth, which may become their inheritance, as well as ours.

On the whole, then, taking into consideration *all* the facts of our position, absolute and relative, present and prospective; seeing that we have all the true Notes of the Church, while others want them; that we have been led by GOD's grace to avoid errors, which others have incurred; making all allowance for any minor deficiencies in the theory of our Church, and acknowledging and bewailing our own infirmities in carrying that theory into practice, we may yet humbly trust, that "our ears do hear a word behind us, saying, This is the way." But of what use will this knowledge be to us or to others, if we shut our ears to the other part of the injunction, "*walk* ye in it?" Our love and veneration for our Church are mere empty names, mere idle boasting, unless they are embodied and exemplified in our lives. The Church is not a mere inanimate lifeless form; but the body of CHRIST living and acting; Heaven begun upon earth. If we would live and reign with CHRIST in Heaven, we must be His faithful servants in His kingdom here. May we all have grace to consider this and lay it to heart! Setting aside our own private fancies, and still more our sinful inclinations, let us all "hear the Church;" walk in her holy ways; tread reverently on the holy ground in her sanctuaries; magnify GOD day by day in her courts; renew our spiritual strength by participating in the holy mysteries of which she is the dispenser; dutifully observe her fasts and festivals; and be willing "to our power, yea, and beyond our power," (2 Cor. viii. 3,) to show mercy to the poor and the afflicted members of CHRIST's body, as to CHRIST Himself.

But, apart even from this practical and personal application of the text, the design of this Discourse will have failed, if we are not led to ponder upon the true nature of the deposit committed to us, and of the dangers to which it is on all sides exposed. We are walking on a narrow ridge, with precipices on either hand. The tempter is busy amongst us, endeavoring to shut our eyes to the twofold danger. A spurious liberality would persuade us, that all Creeds alike are ways of holiness and salvation, and that "the form of sound words" is, after all, matter of indifference. This danger being perceived, Satan is tempting unstable minds in the opposite direction, and persuading them to adopt one form of Antichrist rather than another. Let us, my beloved brethren, be on our guard against either of these temptations. Let us on the one hand avoid every compromise with Dissent; let no word or deed escape us, which can be construed into a blindness or indifference to those errors. Let us be charitable towards our dissenting brethren, kindly affectioned, patient, beneficent after our power, but *in matters connected with religion* give them no countenance by any co-operation of ours; let us *in such matters* refuse the right hand of fellowship to those, whose hands, whether intentionally or unintentionally, are employed in tearing the seamless vesture of CHRIST. Yet not the less, on the other hand also, let us watch and pray, lest we enter into temptation. There is something about the Romish superstitions attractive to the fancy, nay, to the very senses of the natural man—the pretence of antiquity—ancient rites and usages—venerable errors. Let us pray that our hearts and senses be not overtaken by these temptations. And above all, let us beware of indulging the delusive hope, that, by conceding *something* to Rome, we may induce her to abandon her errors. She will draw us on to our destruction; we shall not pluck her out of the fire. All history proclaims her to be unrepentant. She has indeed in one instance consented to restore the Cup to the laity,* but (I believe) with that exception, she has never, as a Church, retracted one of her errors, not even those which her own divines in their private capacity have acknowledged to be untenable.

But while we thus take heed to ourselves, we have a duty to perform towards our weaker brethren. If there are unhappily two parties still *within* our Church, who have respectively failed to keep the mean, which our Church herself observes, let it be our labor of love, not to extenuate or conceal their fault indeed, for that were to partake in sin, but to win back their sympathies to our common mother by the mild persuasiveness of "sound speech;" not to drive either of them by harsh suspicions and intemperate language into the final step of Schism, but to mitigate those mutual misunderstandings, by which they re-act upon each other, and to show them the way, in our own beloved Church, of "keeping the unity of the spirit in the bond of peace."

In the mean time, it is to be hoped that a sound theological training will displace that superficial learning, which is the real cause of the evil. Our "teachers," our own old Divines and the Fathers of the Church, were too long "removed into corners." They have been suddenly brought to light, but the generation, which recalled them into notice, is not that which will reap the fruit of their labors. It is to the rising generation, under GOD, that the Church of England must look for her support. The real danger lies, not in learning, but in *half learning*, not in a sound, comprehensive, discriminating view of Christian antiquity, but in the easier process of study, which the popular literature of modern theology tends so much to encourage—insulated extracts—the desultory perusal—the one favorite author—the attempt to ascertain a writer's opinion on particular points by help of the index—in a word, the abuse of Private Judgment applied to the interpretation of the Fathers. It is a mark of unsoundness in teaching, when young theologians, after a hurried perusal of some one or two of the Fathers, shall presume to sit in judgment on our venerable Reformers, who had many of them spent long lives in gathering the combined testimonies of those early writers, and, as their writings testify, digesting out of them a complete system of primitive theology. I would entreat my younger brethren, who are studying theology as a science, to give themselves early to these studies *as a whole*; to *prepare* themselves by a careful perusal of sound English divinity for original researches into the earliest Christian records—to follow implicitly no living writer, however pious, however learned, as learning is counted now—but to resort for counsel to the dead. *Their* party-struggles are over; and their failings as well as their merits have been long since weighed in the judgment of succeeding generations. Being dead, they are yet speaking. With these guides and examples then before them, (not as inspired or infallible men, but as competent witnesses to truths and practices received in their own age,) let our younger students give themselves to meditation on holy Scripture; follow the ordinances of their Church; learn not only not to criticise, not even barely to *acquiesce in*, but to *love* with the whole heart, the holy services which she has, by GOD's appointment, provided for their use; be diligent in the use of prayer, and of the other means of grace; cherish a pure, healthy, vigorous, cheerful tone of mind, with an understanding neither fettered by superstition, nor warped by private fancies; acquire a thorough knowledge of the precise and honest meaning of language, and employ it singly in the pursuit and elucidation of truth:—let this be the course pursued, and the result, I am persuaded, will be, that the faults, and follies, and misgivings of the age will disappear; that our "teachers" will once more shine forth like lights in the world; and that, although "the LORD give us the bread of adversity and the water of affliction," our Church will be more and more illustrated, united, purified, sanctified, in the light, and strength, and presence of the "Great Captain of our salvation," who has promised that "the gates of hell shall not prevail against it."

* To the Calixtines of Bohemia, A. D. 1434. Mosheim, fifteenth century, pt. 2.

COMMUNICATIONS.

For the Churchman.

THE TERM "UNCHURCH."

Mr. Editor,—It is a very common thing to hear the members of a religious sect complain, that "Episcopalians are unchurching them, and handing them over to the uncovenanted mercies of GOD." Such was, as nearly as can be remembered, the precise language employed by a very respectable Presbyterian minister, while conversing in the presence of your correspondent. The above particular mode of expression is evidently a popular and favorite one, as testified by the fact of its being so frequently used, not only by them, but also by those of our Low Church brethren who stand up to advocate their claims. Its general adoption proceeds, not perhaps from there being anything of *cant* in it, but rather, we may suppose, from its carrying with it somewhat of a formidable appearance, and from its being calculated to convey, as they desire it should, a sort of dark, horrible, and dreadful idea to the mind of a timid or unreflecting person. For, as commonly employed, or rather mis-employed, it is made to imply the prevalence among High Churchmen of a very wicked spirit,—such as might be fitly expressed by the terms, bigotry, intolerance, presumption, malice, and all uncharitableness.

The terror which is apt to be occasioned in the dusky shades of evening, by those common annoyances, bugbears and ghosts, may oftentimes be removed entirely by approaching sufficiently near to the frightful object, so as to ascertain, if possible, from whence it comes, whither it goes, what it wants, and finally, of what material it is composed. Let us apply the same remedy to quiet the agitating fears which may possibly be occasioned by the question, "Do we unchurch sectarians?"

Whether it be uncharitable for us to do so, depends wholly upon the fact whether or no we *do* unchurch them. Certainly it does not indicate a lack of charity that a person should be at the pains to point out an important truth to others, when he knows them to be living in grievous error, and especially when he can do it kindly and seasonably. It is entirely a mistaken view of charity or Christian love, for any one—and particularly for those who are set for the defence of the Gospel—to keep back those necessary parts of GOD's truth which might, perhaps, be unpleasant to the feelings of their neighbors, [illegible] thinking. For charity, we believe, rejoices not in iniquity of any kind; it rejoices only in the truth.

Now, then, let us inquire, what is the truth, as it regards our relation in general to the denominations which surround us upon every side, threatening, as it were, to overwhelm us by their numbers? But first, let us be careful that we understand what is meant by the aforesaid term "unchurch;" for otherwise, we shall be talking only at random, and our reply can neither be satisfactory, nor meet the purpose of our interrogators. Besides, the care usually shown in selecting this particular mode of speech, makes it more necessary than ever to examine, whether there be not couched under it some hidden meaning, some double entendre, some ambiguity of speech, some begging of the point in question. A few words of criticism will suffice to show that something of this sort is connected with the case of the term before us.

For, this term "unchurch," so frequently applied to the ministers and members of our Church, in reference to their treatment of sectarian bodies, is one which does not, and which cannot with propriety, belong to our language. It is a barbarism in speech; and not only so, but it is often employed to convey an improper and erroneous meaning. A simple statement of what is commonly meant and understood by it, will enable any one at once to perceive both its unfairness and its absurdity.

The term, we are to recollect, is usually employed in an active sense, as though sectarians were now *in the Church*, that is, parts and members of it, and that Churchmen were endeavoring to cast them *out of it*, by which is meant our trying to *un*-church them. If this were a true statement of the case, it would indeed indicate on our part most awful cruelty, most lamentable unkindness, most fearful impiety, thus to cast out of the Church of CHRIST those persons who are living within it in all sobriety, godliness, and honesty.

But this, as every body knows, is not what any of us are either doing, or attempting to do. Our clergy cannot excommunicate a single individual from the pale of the Church; except he be, according to the statement of the rubric, "an open and notorious evil liver," or unless he be living in known malice and enmity with his neighbor, or in some other grievous crime. But as to all other persons, instead of driving them away from the Church, we are, on the other hand, doing all we can with propriety to bring them into its bosom; where they may with the greatest certainty enjoy GOD's promises of salvation. Yea, instead of unchurching them, we desire, as much as possible, to *church* them—to receive and welcome them into the Church. How, then, can those persons be *unchurched*, who have never yet been *churched*, and have never yet submitted themselves to that order of government, which, "it is evident" from "Holy Scripture and ancient authors," has "from the apostles' time" been established in the Church of CHRIST? How is it possible to unchurch those who are not, nor ever have been, in the Church? As well might a Methodist society be said to *unmethodise* us, because we are not Methodists; or one of the Calvinistic bodies be said to *uncalvinise* us, because we do not follow Calvin as the guide of our faith. Yea, just as rational would it be, to talk of *unchristianising* the heathen, or of beheading a body which has no head, as to speak of Churchmen unchurching those who belong not to the Church, but only to a sect.

Let us call everything by its right name, and our doing so will help us wonderfully in coming to a clearer knowledge of the truth. Either, then, the sects about us are Churches of CHRIST, or they are not. If they *are* such Churches, then we may ask, where is that apostolical government, and those divers orders of the ministry, which the Bible tells us "GOD hath set in the Church," (1 Cor. xii. 28,) with a faithful promise to the highest order that it should continue there "even unto the end of the world?" (Matt. xxviii. 20.) Moreover, if they be indeed Churches of CHRIST, how then can they be sects? for surely the Church of CHRIST is not a sect, but "is built as a city that is at unity with itself." The Church is not a sect; and a sect is not the Church. But if these sects are *not* Churches of CHRIST, certainly we cannot unchurch them by *saying* that they are not. The Church of CHRIST, if true, is not, and cannot be but one, in every place where it is established. It is called "the body of CHRIST," and was placed by him under the government of a visible ministry. There must be "no schism" there; for "by one spirit," says an inspired writer, "are ye all baptized into *one body*"—namely, the body of CHRIST; and not into a variety of conflicting sects. "Is CHRIST divided?"

The societies established by Luther, Calvin, and Wesley, if Churches at all, are Churches of human institution; and therefore cannot be the Church of CHRIST, which was expressly of divine institution. Luther, Calvin, and Wesley, however wonderful, and, in many respects, excellent men, were still uninspired teachers; and therefore, as a matter of course, their respective Churches cannot be the Churches of CHRIST and of GOD. Let us think of this; for the more we reflect upon it, the more shall we be satisfied that the Churches of men, established in any place, cannot be, and therefore are not, parts or branches of the Church of CHRIST.

Most of our sectarian ministers will allow, that the Society of Friends possess none of the marks of a visible Church; forasmuch as they do not pretend to have any outward prayer, or sacraments, or ministry. It is no want of charity, then, to say, that however honest and respectable and pious the members of that society may be, they do not constitute any part of CHRIST's visible Church; and we have no account of his having established any other Church than a visible one. Just as fairly, then, may it be said, that they unchurch the Quakers, as that we unchurch them.
S.

Cairo, N. Y., May 30.

For the Churchman.

Review of the editorial article, entitled,* "THE MILLENNIUM AND ANTICHRIST."

We propose, with all due deference to the views set forth in the above article, and with what of brevity their nature and importance will admit, to assign a few reasons why *we* have "little sympathy with the particular school" whose sentiments are therein expressed, and which may be found included under one or other of the items in the following summary. In the above article, the editor furnishes us with his views,

1. Of the design and use of "unfulfilled prophecy," and of our duty in relation to it.

2. He institutes "a broad distinction" between "the principles of the Christian faith," and "all theories in regard to the unfulfilled prophecies of Scripture."

3. He makes a statement of what he "believes" was the approved opinion of "THE Antichrist" and of "the millennium, previously to the time of the Reformation," and also of his own views of these subjects. And,

4. He gives us an account of the origin and theory of modern millenarianism.

Before, however, we offer our remarks on the various topics included in each item of the above summary, (and which we propose to do *seriatum*,) we feel in duty bound to enter our most unqualified protest against the present and every other attempt to divert the thoughts of the Church from a contemplation of those divine mysteries, of which the prophecies of "holy Scripture" form so considerable, prominent, and, as it will be our endeavor in reliance upon the divine aid to show, important a part, by the diffusion of the sentiment, that "all views of the meaning of unfulfilled prophecy" is "intrinsically unimportant and unnecessary to the growth of Christians in faith and holiness.' That the prophecies of Scripture, fulfilled and unfulfilled, have been abused by the distortions of the "unlearned and unstable," (2 Pet. iii. 16,) is not to be denied. But to infer from this that they *are not to be studied*—that a knowledge of them *is not attainable* by the Church, we hold to be in direct contravention of the most direct and express declarations of Scripture, and perilous to the dearest interests of the cause of GOD and truth.

The ground, as we conceive, on which the above and similar conclusions rest, is, the neglect to discriminate between the *speculations* of erratic and misguided theorists, and those *investigations* into the import of prophecy, which bear the evident marks of learning, candor, and pious toil: yea, which show the hand of master-spirits,—of men "mighty in the Scriptures." (Acts xviii. 24.) On this subject, I appeal to the candor of every reflecting man, whether he can reconcile the surrendering up of his mind to the dominion of prejudice in these premises, by an indiscriminate blending together of the vagaries of wild fanaticism, with the time-honored interpretations of the great, the wise, the good? Whether he can place on the same seat which Whitby, and Hammond, and Bishop Bull, and Bogue, and Johnson, and Mede, and Sir Isaac Newton, and Bishop Newton, and scores of others, dead and living,—a Joanna Southcote, a Mother Ann Lee, a Joe Smith, &c.? There are, I am persuaded, few, upon reflection, who are capable of such injustice. And yet, unconsciously, (as in Christian charity I would hope,) this constitutes the very foundation of the current prejudice against all attempts to explain prophecy, whether in reference to events or dates.

If, however, to this it be objected, that, independently of a neglect to discriminate as above; the catalogue of worthies just mentioned differ widely from each other in their interpretations of prophecy, which we admit; and that therefore but little if any reliance can be placed upon what they have written; we answer, that the correctness of this conclusion depends upon the circumstances, whether their expositions are founded upon the *same rule* of interpretation. If so, we readily grant the force of the above objection. This, however, is not the

* See Churchman of May 28.

case. Two RULES of prophetic interpretation have obtained in the Church—viz., the *Literal*, and the *Spiritual*. These are antipodal. So, the *conclusions* of those who use the one or the other; hence, their *differences*. But, take each class of interpreters separately, and any man who will expend the labor adequate thereto, (a labor too, we rejoice to say, now greatly diminished by present facilities,) will be astonished to find the degree of harmony existing among those of them who furnish evidence that they have "read, marked, learned, and inwardly digested" the subject of their research.

Then, too, it is indispensable to a correct understanding of this matter, to determine *when* and under what *circumstances* the prophecies of Scripture were subjected to this *double rule* of interpretation. For, it is obvious, that, whichever of the two rules has the *precedence* according to "holy Scripture and ancient authors," that is the rule by which we are *now* to interpret the prophets. Nor is it any argument against the true, the scriptural rule, that it should have been long displaced by one of human devising; otherwise "the gross and idolatrous corruptions of the Church of Rome" in faith and practice, takes precedence of the long-lost but now recovered simplicity, truth, and purity of primitive times at the Reformation.

Again. What is true of the existing prejudices against all attempts to unfold the *events* portrayed in prophecy, on the ground stated above, is equally true as it regards prophetical *dates*. In reference to those prophecies which have received their fulfilment, prophetical chronologists, it is said, assign *different* dates to the *same* events. Admitted. But what does this argue, but that Scripture Chronology, historic and prophetic, and particularly the latter, is made subservient to the confirmation of a favorite scheme? And what is true in this respect of fulfilled, is equally true of unfulfilled prophecy. In this department, the Chronology of a predicted event must be made to harmonize with the rule of interpretation explaining that event. Hence a *second* indispensable prerequisite to the right interpretation of the prophetic word; which is, that of determining whether prophetical time is to be understood *literally*, i. e., a *day* for a *day*; or *mystically*, i. e., a *day* for a *year*. As preliminary to an illustration of this important branch of our subject, and to the sequel of our remarks, we beg to append the following, as explanatory of what, in our view, the Scriptures teach of historic and prophetic "times and seasons." On this subject, we observe,

1. That it cannot be thought presumptuous to claim, against the united cavils of the Atheist, the Antiquarian, and the Infidel, that the BIBLE is not only the *best*, but that it is the *only* source of a correct knowledge of the *history* of the human race. Nor will it be thought that we transcend the bounds either of truth or modesty, to affirm that GOD, in his word, has assigned to that history a *fixed* and *definite* duration of time under three dispensations, Patriarchal, Jewish, and Christian. Not so, however, with what is claimed to be *the purpose of God to* REVEAL TO THE CHURCH, *a knowledge of "times and seasons."* No;—at this Christians demur. Let me, however, explain my views of this matter—I will be brief.

In the first place, then, I deem it expedient to institute a distinction between the age of the GLOBE, *geologically*, and the age of the WORLD, *historically*. If the physiological and oryctological discoveries of the science of zoology demonstrate that our globe is vastly more than [illegible] comparison of remote profane with sacred history, from their *internal* structure, shows the history of mankind to be limited to about that period; then, by losing sight of that distinction, we at once involve the mind in the mists of uncertainty and conjecture. This distinction in view, however, it then becomes our duty to *reconcile* the Mosaic cosmogony of the creation with the admitted facts brought to view by the discoveries of geological science. This, in our "Age of the World," &c., we think we have done. And with the ground thus prepared before us, nothing remains but to determine the chronology of history and prophecy, in order to which, as we have said, we must go to the Bible.

In conducting our researches, however, into this department of scriptural science, inasmuch as there are *rival* claims as to which version is AUTHORITATIVE in these premises, the Septuagint or the Hebrew, &c., every thing, I admit, depends upon settling this point. This, in the work referred to above, we think has been done, and in favor of the *latter*. Equally important is it to determine on a proper criterion for the *measurement* of time, both past and future. The questions here presented are, does time, as measured by sacred chronology, harmonize with the *solar* year? And are the years in sacred time, historic and *prophetic*, the same? In answer to these we think we have demonstrated, that the *sacred* or Jewish year (*lunar*) historic and prophetic, by *intercalations*, harmonize exactly with the Julian *solar* year. These points settled, and we are prepared to arrive at satisfactory conclusions regarding the chronology of the world.

Of the *historical* chronology of the Bible from the creation and fall, down to where *prophetic* chronology begins, viz., with the seventy weeks of Daniel, chap. ix. 24-27, we are furnished with every link in the great chain, save *one*. That occurs between the death of Moses and the first servitude. Of this break, however, the history, when viewed consecutively, leaves so little room to mere conjecture, as fairly to place it upon the footing of comparative certainty. If there be any lack of precision in the chronology of Scripture of any *other* period in this interval, it is most indubitably authenticated from other sources. In this department of Bible chronology, therefore, there is no room for doubt. True, in order to determine with certainty the *commencement* of the history of man, it is indispensable that we demonstrate, first, whether that race be of the *same* genus or species—in other words, whether they have a *common origin*; and second, whether a *long interval* elapsed between the *Creation* and *Fall*. Regarding the first of these points, we think we have fully refuted the hypothesis of Isaac de la Peyrera, of the existence of the *Preadamites*; and of the second, that the fall of man took place in the same year that he was created.

The subject of prophetic chronology in our next. R. C. S.

For the Churchman.

Mr. Editor,—Will you allow me to caution some of your correspondents and readers against hasty conclusions regarding the ecclesiastical character and claims of Mar Yohanna, the Syrian Bishop now in our country? It may not be generally known, but I believe it is quite true, that he disallows for himself and his people the title of "Nestorian," and denies that they are in any way involved in the heresy and condemnation of Nestorius. This should make Churchmen very cautious how they speak of him.

Further, at least three of our bishops have publicly acknowledged Mar Yohanna in his Episcopal and Catholic character: I refer to Bishops Griswold, H. U. Onderdonk, and Whittingham. In the Convention of Pennsylvania he was received with just those marks of respect which are usually shown to any of our own bishops. The deliberate opinion of a Presbyter of that diocese, of a very creditable repute for his knowledge of ecclesiastical antiquity, was expressed in the motion he made to amend the minutes of the Convention so as to recognize Mar Yohanna by his true title and character; and that motion was carried.

The public acknowledgment of the Eastern Bishop by the Bishop of Maryland may without impropriety be particularly alluded to, as his former office as Professor of Ecclesiastical History in the General Seminary, and his well known familiarity with the antiquities of the Church, should entitle his opinion to much consideration. He stated most explicitly to the writer, that after examination he was convinced there was nothing in the position or circumstances of Mar Yohanna, or the Church over which he presides, to prevent our full acknowledgment of his claims to the sympathy and consideration due from us to the head of another branch of the Church Catholic. On this ground Dr. Whittingham publicly received him as a brother bishop in one of the churches of his diocese; and was besides very much pleased in conversation to find him so generally correct, (perhaps I should say *altogether* so) in his theological views, and so evidently sincere and devout. These sentiments of Bishop Whittingham were stated without any thought of their being thus made known; but as they were given in explanation of his public intercourse with Mar Yohanna, and cannot fail to satisfy many who have been made to doubt, the writer felt there could be no indelicacy in stating them here. Any opinions unfavorable to the foreign bishop or his official character should be most cautiously published, for they cannot fail to produce in his mind very painful feelings, while to say the least, we, as a Church, have done very little during his stay in our land to convince him that our belief in "the communion of saints" is more than a pretty piece of antiquity still cherished in our creeds. K.

For the Churchman.

Mr. Editor,—I am truly thankful for the very *able* manner in which your correspondent "Becket" has commenced to enlighten your readers upon "the position of the Nestorians among *intelligent* Catholic Christians." Having arrived at "full stature," he *thinks* he knows how to write English, and that he *has something to write*. I hope before he finishes, he will show what "the great Council of *Nice* (?) and other authorities say on the subject." I hope he will especially enlighten us upon what the "great Council" of Ephesus says, and that he will show how far *our* Church is bound by the decisions of these councils. I hope he will discuss, *most ably, these questions*, which, at present, he seems not even to have apprehended: How far Apostolical Succession only, goes to constitute a valid Episcopacy? Whether a bishop deposed for heresy can confer orders, and if he do pretend to ordain, whether a simple return to the truth by him or his successors, or an act of the Church, or both, is requisite to restore to him or them their authority? I have no doubt, considering that "Becket" knows how "to *think* and to speak out full in the spirit of the Church," that he will so treat of these important subjects, that hereafter there will be no doubts remaining [illegible] in learning and theology will be *thoroughly instructed*. if this be attained, no one will be more pleased than an

"UNFORTUNATE" A. B.

For the Churchman.

TRACKING BACK.

This is what people that go too far have to do. It is more wholesome than pleasant. A kind of moral quassia or Columbo root. They eat it, as "ancient Pistol" did the leek, with long teeth. A few months ago, and your neighbor on Long Island hardly found his pages broad enough to hold the overflowing slaver with which the "Church of England Quarterly Review" was deluging the authors of "the Tracts." (*The* Tracts indeed they are, by emphasis.) And the same journal was in highest vogue (the Record, with its Presbyterian, or what-not editor, always excepted) with your neighbor of the same kidney in Philadelphia. "The Tractarians" were certainly subjected, in those days, to a "terrible tractoration." But a lull came over the troubled waters.—There was a sound of a trumpet that a certain Mr. Goode was doing them all up under one cover. He, we were told, from as far off as Virginia, had actually studied the Fathers, *in the originals*, (what a man!) and now we should know all about it. I did not quite see, it is true, how they who swore by Isaac Taylor, who said the Fathers were stark naught, could agree with Mr. Goode, who was to prove, by the Fathers, that "the Tractarians" were stark naughty: but I had long since learned that what is meant by "private judgment" is taking the word of the popular preacher of the day, or demagogue of the press, for Law and Gospel both; and so was minded to wait patiently for Mr. Goode's "great work." Well, it has come, and "Hooker" has published it; and a great work it is—in size at least: two ponderous octavos, of I know not how many hundred pages each. But has it done the work? Is it as *good* as had been promised? Is Oxford standing? Have Dr. Pusey, Mr. Newman, and Mr. Keble stood the shock? It would not do for us to venture an opinion in a case of so much moment; we will refer them to the Record and Recorder's high authority, "the Church of England Quarterly Review." Let that speak for us.

"It is beyond question that the writers of the *Tracts for the Times* have fallen into very 'dangerous errors,' as asserted by Mr. Goode in his title-page; and we have not been backward in asserting this of them, and have endeavored to point out these errors, and protest against them, on many occasions. These errors are of a class into which mere *High Churchmen* have usually fallen, and are akin to the errors of Romanism. They spring from so exaggerating the importance of forms as to exclude spirituality* from their system. But it is possible to fall into the opposite error, in opposing theirs—the error common to those who are called *Low Churchmen*, which springs from exaggerating spirituality, (or rather distorting it, for it cannot be exaggerated,) all forms, and even the Church itself, as a body, are wholly excluded from their system. It will be our endeavor, in the remarks which we have to make, to do justice to the learning and research of Mr. Goode; while WE FEEL OURSELVES CONSTRAINED TO SAY, THAT IN SOME INSTANCES THE DOCTRINES WHICH HE OPPOSES APPEAR TO US FAR NEARER THE TRUTH THAN THE LOW CHURCH DOCTRINES HE ADVOCATES."†

* On this subject the strictest examination of the writings called Tractarian may be challenged fearlessly. "They may say what they will of the Tracts," said a laborious missionary, the other day, "but I always rise from their reading with lower views of myself and more earnest longings after holiness and heavenly mindedness."

Pretty well this, for the beginning! Let us read on.

MR. GOODE'S ESTIMATE OF THE FATHERS.

"These discrepancies which appear in collections from the same writers *when the collections are made with the view of sustaining opposite principles, tend to destroy all confidence in the fathers* as authorities or guides in doubtful or disputed points; and SUCH IS THE AVOWED CONVICTION OF MR. GOODE, *notwithstanding a few salvos of respect*, which his habitual reverence for godly men has drawn forth."‡

Much obliged to Mr. Goode the fathers doubtless are for his "salvos of respect," and yet, with Cranmer to say—and the whole noble army of Reformation martyrs to agree with him—"I protest it was never my mind to write, speak, or understand anything contrary to the most holy word of GOD, or else against the holy Catholic Church of CHRIST; but purely and simply to imitate and teach those things only which I have learned from the sacred Scriptures, and of the holy Catholic Church of CHRIST from the beginning, and also *according to the exposition of the most holy and learned fathers and martyrs of the Church*,"—they might contrive to do without the "salvos" of great Mr. Goode. "It should be remembered," says the Review, teaching the teacher, "that what a man *thinks* is one thing, and what a man *believes* is quite another thing; that thought has the *mind* for its region of exercise, and belief is an act of the *Spirit*—the highest faculty of man. And if in judging of the fathers, we would make this needful distinction between matters of *opinion* and matters of *faith*—between what they *thought* and what they *believed*—we think that most of these discrepancies and apparent contradictions would disappear."—One would think that a measure of charitable allowance so moderate as this should have entered into the preparation for so "great" a work as Mr. Goode has undertaken; and especially seeing that he is the minister of a Church which everywhere refers her members to "Holy Scripture and *ancient authors*."

MR. GOODE PUT IN THE WRONG.

"It is wrong, on the one hand, that the writers of the *Tracts* for the Times should side with the Romanists§ in overlaying the revelations of GOD with traditions and doctrines of men; and *it is wrong*, on the other hand, *that Mr. Goode should make void the first office of a Church*, and which only a Church can fulfil, *by supposing that each individual who believes can, for and of himself, discern, retain, and transmit the revelations of God pure and entire*."‖

MR. GOODE DEFECTIVE IN HIS NOTION OF FAITH.

"He says, 'I know not what faith can be but an assent of the mind upon that rational evidence which excludes doubt.' So that a man's faith would depend upon the perfection of his reasoning powers, which is NOTORIOUSLY UNTRUE, some of the greatest sceptics having been men of the most cultivated mind. Faith is trust on the word of another, because we know that other to be trustworthy. This declaration of Mr. Goode is made in commenting upon an extract from one of the Tracts, which is very absurd; but with the absurdity there is some truth, and *Mr. Goode has not discriminated between the two*. The writer has been saying that love is the parent of faith, and asks 'why should not the Church be divine? . . . I will accept her doctrines and her rites, and her Bible . . . It is, I feel, GOD's will that I should [illegible] I love her Bible, her doctrines, and her rites, and therefore I believe.' On which Mr. Goode remarks, 'If this is not the *ne plus ultra* of enthusiasm, where can we find it?' And the writer might reply, that if the charge be true, he will be an enthusiast in good company, for that he found similar enthusiasm in the Psalms of David: 'O how I love thy law; it is my meditation all the day.'—'Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart.'"¶

LOW CHURCHMEN CANNOT UNDERSTAND "THE TRACTS."

"We regret exceedingly this low standing, not only on account of the book, but much more *for the truth's sake. A Low Churchman is not a fair match for the writers of the Tracts*; he does not come up to their mark—he has not weapons of the same power—he scarcely comes within arm's length of them. And a Low Churchman does really often misapprehend their point, and so is generally greatly undervalued, if not despised by them, and fails to do them good; and is also not serviceable to inquirers, as he might be, *if he fully apprehended, and fairly answered the several points*."**

MR. GOODE'S SYSTEM MAKES POPES.

"After all, then, the determination of this most important question, as to what constitutes orthodox doctrine, is to be left to the single unassisted discernment of each individual! THIS IS INDEED TO MAKE A POPE, IN THE WORST SENSE, OF EACH INDIVIDUAL: and would be found a sorry foundation for orthodox doctrine—a broken reed, instead of a quiet resting-place."††

We might make further extracts; but it is enough. It is all over with Mr. Goode. He is good for nothing. We conclude with two sentences of the most solemn warning. Coming from such a quarter, we hope they may have weight. They involve momentous truths.

"When men *know not the true nature of a Church*, and grow not into their true place by seeing it as a whole in its true proportions, and finding those around them growing with them, *they must* by any growth *become like excrescences*, foreign to the body with which they have been in contact, and either cast themselves out or be shaken off. And THE WHOLE EVANGELICAL PARTY ARE every one of them IN DANGER OF FOLLOWING THE EVIL EXAMPLE OF MR. SPENCER AND MR. SIBTHORP, if placed in similar circumstances, and assailed by so mighty an engine as the Papacy."‡‡ HOPEFULLY.

† Church of England Quarterly Review, April, 1842, p. 358.
‡ Page 359.
§ Mr. Goode succeeds no better in making out this charge than Mr. Boardman. The first reason why is, that it is not true.
‖ Page 361. ¶ Page 363. ** Pages 364-5.
†† Page 370. ‡‡ Page 372.

For the Churchman.

BOSTON, June 11th, 1842.

My dear Churchman,—

Will you do the favor to that part of the Body of CHRIST designated by Dr. Tyng as the "cloven foot," to request those persons who authorized Dr. T. to represent (?) at Exeter Hall the laborers for, and donors to, our foreign missions, to disclaim the sentiments he has expressed, and to assure us that in future we shall not be in danger of being thus *mis*-represented, except when authorized by the General Convention? If this cannot be done, I see not but that the subjects of Dr. Tyng's (their representative) sneers will, in self-defence, be driven to abandon a work they love, and love to give to, and to pray for. We may be the few "blasted berries which nobody cares to gather," but, as one of those blasted berries, I work hard, live prudently, lay up nothing, and, at the end of the year give all I can save, between three and four hundred dollars, to missions—chiefly to

FOREIGN MISSIONS.

Mr. Editor,—I notice that the Treasurer of our General Missionary Society has lately acknowledged the receipt of some hundreds of dollars from the *American Tract Society*. Can you tell for what purpose this appropriation is made? If to circulate tracts in Greece, *what kind of tracts?* Can our Foreign Secretary and Agent give us information? If tracts be circulated under the *indirect* authority of our Church, we ought to know *what they contain*. I hope there will be a candid explanation of this subject, or I fear some who have heretofore supported the Greek mission, will be dissatisfied, as will be

A MEMBER OF THE SOCIETY.

Gospel Messenger.

For the Gospel Messenger.

NOTE.—The attention of the Secretary of the Foreign Committee having been called to a request for information concerning grants from the American Tract Society, contained in your paper of May 21st, he would state in reply, that the missionary where the grant is to be expended, procures such publications for circulation as he may think proper. If not already contained in the catalogue of the publications of that Society, a copy is sent to it, and, if approved, the amount is allowed. Thus new works may be published, as has been the case in Greece; or publications of the presses at Malta and elsewhere may be used, as is now the case for Mesopotamia; the works being those of the Church Missionary Society and the Christian Knowledge Society, in Arabic, &c. In no case are publications sent by the Tract Society here on account of these grants. The money is paid over, and expended at the discretion of the Missionary, subject to a negative in the case of any particular work not ultimately approved. A specimen of the works issued in this manner, from the Syra press, may be seen in the "Spirit of Missions" for the year 1839, p. 261.

It thus appears, Mr. Editor of the Churchman, that these tracts, circulated in Greece indirectly under the sanction and authority of our Church, are such *only* as the *American Tract Society* approves and authorizes. J.

THE CHURCHMAN.

SATURDAY, JUNE 18, 1842.

To the Editor of the Churchman.

Rev. and Dear Sir:

I am happy to say that I have received from Messrs. J. B. Lippincott & Co. of Philadelphia, an entirely satisfactory explanation of the matter lately brought by me, through your columns, to public notice, respecting their recent edition of the Book of Common Prayer. It was printed from stereotype plates purchased by them, and from which a duly authorized edition was published in 1833, with my certificate, dated May 14th in that year. The plates having been sent for some repairs to a type-founder, he changed the year of the date, without instruction from the Messrs. J. B. L. & Co. But few copies were sold bearing the altered date, and the true one has been restored. It gives me pleasure, therefore, to say, that the above mentioned edition *is* an authorized one, and I believe a very correct one.

Yours very truly,

[illegible]

New York, June 14, 1842.

THE SERMONS OF THE BISHOP OF LONDON.

The skilful article of the Times, on our first page, respecting the three sermons of the Bishop of London, will be gratifying to our readers. We have not seen the sermons, but have no doubt, from the remarks of the Times and from the extract from one of them copied some time since into our paper, that the Bishop of London has very distinctly expressed his adhesion to all Church *principles*. As was to be expected, however, the passage in regard to the Reformed Churches abroad and schismatics at home, has been quoted with notes of triumph by the Low Church and Protestant dissenting papers as a proof of the bishop's opposition to the very principles which he distinctly advocates.

Without presuming to offer any strictures on the Bishop of London's sermons, we ask leave briefly to give our own views on the delicate points which have exposed him to such opposite animadversions.

We believe most firmly in the salvability of all mankind. We have such views of the goodness and wisdom of GOD and of the mercifulness of his dispensations towards man, as to believe that every human being, from Adam downwards, has been placed by his Creator in such circumstances and relations as are the best fitted, or fitted in the highest possible degree, to promote the salvation of that particular individual. We believe that (in the words of our thirty-first article) "the offering of CHRIST once made is" the "perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual;" and we have no other hopes of salvation for any portion of mankind than through this OFFERING, prefigured from the beginning, once made on the cross, and thenceforth perpetually commemorated and sacramentally shown forth in the Church, and through the Church on earth, from Adam (whose salvation it was accounted in the Primitive Church almost heresy to deny) to the present day, radiating its heavenly beams among the nations, as grace and opportunity were given, and in such measure as seemed to the divine wisdom best suited to their chief and final good. We believe that all mankind will finally be judged according to the merciful tenor of the New Covenant sealed in the blood of CHRIST, and by the law of the respective dispensations under which they have lived; and that all, of every nation and every name, who have feared GOD and wrought righteousness, will be accepted of Him and rewarded forever through the merits of our common Redeemer.

Of the final acceptance of *given individuals*, we should equally with the Bishop of London tremble to speak with absolute certainty. We dare not, with the Romanists and the Calvinists, anticipate the sentence of the last day, and boldly and without doubt affirm that those who have been accounted saints on earth are at this moment actually glorified in heaven; nor on the other hand, do we dare to say of any *given individuals* who have been accounted sinners on earth, that they will be doomed to everlasting perdition. In the one case we are thankful for the joy of "a reasonable, religious and holy hope," and in the other we are alive to the anguish of well grounded fears. But in either case we deem it rash and presumptuous to pretend to unerring certainty, and feel bound in humility and awe to await the revelations of the Great Day, and the word of Him to whom alone all hearts are known.

But when we come to the question whether given individuals, or given bodies of men, are or are not in the Church of CHRIST, we feel that we stand on entirely different ground. For this we hold to be a visible, sensible matter of fact on which every individual is competent to form a judgment. The Church we define to be a society of men instituted on earth by CHRIST, and bound together from the beginning in the same faith and sacraments, and under the government of lawful pastors deriving authority from CHRIST their Head. Protestant Dissenters, to say nothing of their deviations from the Catholic faith, and their degradation of the sacraments, have rejected the authority of the bishops of the Church whom we hold to be its lawful governors, and therefore we are so far from trembling to say, that we would take all due pains to convince them that they have cut themselves off from the Church of CHRIST. Romanists do not pretend that their pope is essential to the being of a Church, (by the by, what sort of a Head is that without which the body can live? which the body itself can create? and which derives its authority from those who have it not to give? Sheer Congregationalism this Popery, after all,) and therefore they cannot on this ground say the same of us that we say of Protestant Dissenters; and if they choose to quarrel with us because we will not take a head of their making in connexion with their new articles of faith and their unscriptural corruptions, they must do it at their peril. The whole question is one of plain, palpable matter of fact; and so far do we feel it to be from prying into the "secret things" which our Maker has reserved to himself, that we believe that He has given us the means to decide, and expects us to decide and affirm, with the assurance of moral certainty, whether we are in a sound Church, a corrupt Church, or no Church at all.

No doubt the denominations referred to have certain principles of the faith and a certain form of government; and where these are held in a pure heart and without a voluntary ignorance or wilful rejection of any truth, (as for the most part we believe they are,) they are an inestimable blessing; a source of comfort and joy to their possessors in this world, and a means, we trust, of fitting them, through the mercy of GOD and merits of the Redeemer, for everlasting happiness in the world to come. But as these are at best only approximations to the Church as we believe it to have been instituted by our LORD under the apostles, and ever since to have been continued under their successors in office, and as we believe the Church of CHRIST thus instituted and continued to be the only depository of the One Catholic Faith, and of all saving truth, and of authority to administer the sacraments in the Name of CHRIST, we hold it to be more consistent with plainness, truth and fidelity, to say that they are no part of the Church of CHRIST, than by an ambiguous mode of speech to countenance the idea that the Church of CHRIST is a divided and undefined body, and that the Catholic Faith, or Faith necessary to salvation, is incapable of being discriminated from the private interpretations of Calvin and Luther, Arminius and Wesley. In utter disregard, therefore, of all modern systems and private opinions, we proclaim the Church and faith of CHRIST, as we have received them from the beginning, to be necessary to the salvation of all to whom they are fairly proposed; and as exposing to the divine displeasure those who, with capacities and opportunities of receiving the truth, wilfully and obstinately reject them.

Now we know, for we have had ample experience of the fact, that some looking at these views as they exhibit themselves in one direction, in "unchurching," (on which word, by the way, we thank our correspondent on the first page for a very clever article,) as by a gross misnomer it is vulgarly called, of other denominations, will think them the quintessence of bigotry; and that others looking at them in another direction as they exhibit themselves in regard to the salvability of the Heathen, will think them latitudinarianism, "rank Pelagianism," or even "Deism." Nevertheless, we believe them to be consistent parts of a consistent whole; and they are such as enable us to cultivate charity without any infraction of principle; to warn men of the guilt and danger of schism without sitting in judgment on their hearts; and to cherish the most comfortable assurance of the final salvation of the good and sincere of every denomination of professing Christians, in union with unfaltering fidelity to the Church of GOD.

IMPORTANT CASE.

The New York Observer of last week reports the proceedings of the General Assembly of the Presbyterian Church in the case of the Rev. Mr. M'Queen. Mr. M'Queen, it appears, had married his deceased wife's sister, and had in consequence been suspended from the ministry by the Presbytery of his district; an appeal from which brought the case before the General Assembly, or highest judicatory of the Church.

The speeches on both sides, of the Rev. Dr. Krebs, counsel for the appellant, of the Rev. Dr. Hodge, and the Rev. Dr. R. I. Breckenridge, who were adverse to the appellant and in favor of sustaining the Presbytery which had suspended him, are truly able; we do not mean that they are acute and ingenious, and abound with vigorous declamation, for of this sort of ability we have never found a lack in Presbyterian and Congregationalist proceedings; but we mean that they proceed on sound and solid principles, and come directly to the point with argument concise, substantial, and dignified. We commend the whole to the attention of our readers.

Ninety-three members were present, and the result of the deliberation was, that *sixty-eight* voted not to sustain the appeal; that is, to condemn the marriage; eleven only voted to sustain, and eight to sustain in part; five *non liquet*, and one excused.

"The sentence of the Presbytery was, (says the New York Observer,) that Rev. Archibald M'Queen, having been guilty of incest in marrying the sister of his deceased wife, be suspended from the Gospel ministry and the sealing ordinances of the Church, until he give evidence of repentance and reformation. This sentence is now affirmed by a most decisive vote of the highest judicatory, and thus the judgment of the Church pronounced that marriage with a deceased wife's sister is *incestuous*, and is to be punished by exclusion from the Church."

This decision will probably expose the General Assembly to obloquy and censure. It ought to be remembered, however, that the connexion which Mr. M'Queen formed is prohibited by the statutes of the Presbyterian Church, as explained by frequent previous acts of discipline, an attempt to repeal which, so late as 1826, was put down by a very decisive majority. If then there were a reasonable doubt, as we conceive there is not, as to the meaning of the HOLY SCRIPTURES in the premises, the statute of the Church was for its members the proper rule for the interpretation of the Scriptures; and that by which their conduct should be governed. We are so far therefore from saying with the New York Observer, that "of the righteousness of this decision we give no opinion," that we say unhesitatingly, that since righteousness means conformity to law, and since the law of Christians is Holy Scripture interpreted by the Church, the decision of the General Assembly is manifestly *righteous*, such as all its members, and Mr. M'Queen among them, ought to have expected, and such as deserves unqualified commendation and support.

We hope that one effect of this decision will be to draw increased attention to the Levitical prohibition of marriage within certain degrees of consanguinity and affinity, as the true definition of the law of incest. In regard to the divine and perpetual obligation of the Levitical law on this subject, we are happy to see the members of the General Assembly adopting the soundest principles of interpretation, and fortifying the decision of their particular Church by showing its agreement with that of the Catholic or Universal Church. So Prof. Hodge: "The Christian Church from the beginning, and all Christian nations, (our own of late excepted,) have adopted it into their civil or religious codes." So Dr. Breckenridge: "The decision of the Church of GOD in all ages has been in favor of the principles now contended for. Such was the constant decision of the Ancient Church, of the Apostolical and Primitive Church, of nearly all the Reformers, and of every creed of the Reformation." If such rules of interpretation are to be set aside, and men encouraged to take their notions of what is "proper and desirable" from the prevailing sentiment of the age and country in which they live, what else can be expected than the ultimate subversion of the Church and of Christianity? The laxity of the age is shown in nothing more painfully than in its disregard of the prohibitions with which the Divine Law has guarded the sanctity of the marriage union, and provided for the preservation of domestic purity; and for our part, we are thankful that the Confession of Faith has been the means of preserving a sound interpretation of the Scriptural Law on this subject among a large and respectable body of professing Christians; and we honor the plainness, fidelity and boldness with which the General Assembly have discharged an imperative duty, by carrying their statute into effect, and so bearing their testimony against the lax tendency of the age.

TRACTS FOR THE PEOPLE—No. 5—is for sale at the office of the Churchman. The circulation of it will be eminently useful to the Church.

TRIBUTE OF RESPECT.—We had, some time since, occasion to express the gratification we had derived from a very learned work of Dr. Payne of this city, and we are happy to see from the annexed article that his contributions to medical science have procured for him a distinguished tribute of respect:

Medical honor.—In the printed catalogue of the members of the Prussian Medical Society for June, 1841, (*Verein für Heilkunde in Preussen*,) is the name of Martyn Paine, M. D., of New York, extensively known in the medico scientific world for his indefatigable industry in medical literature. This society embraces the elite of the medical faculty of Prussia and Germany, there being but 150 ordinary members; and till the election of Dr. Paine, it had not conferred the honor of a diploma on a single person in America. It is gratifying that this gentleman is beginning to receive from the old countries of Europe, those distinguished testimonies of admiration for his talents, which have been, perhaps, to some extent denied him at home.—*Boston Medical Journal.*

CLERICAL CHANGES.

The Rev. Edward Ingersoll has resigned the rectorship of Christ Church, Troy, the parish being unable, in consequence of pecuniary depression, to meet their engagement with him.

The Rev. Wm. B. Ashley, having resigned the charge of St. Luke's Church, Glastenbury, and accepted a call to the parish of St. James, Derby, Ct., requests that his letters and papers be directed accordingly.

The Rev. C. F. McRae, having changed his residence from Newbern to Warrenton, N. C., requests letters and papers for him directed to the latter place.

TO CORRESPONDENTS.

"Becket," No. 2., disappoints the expectations which his first number led us to indulge. He makes no new point, and until this is done we cannot see the occasion for a second number.

"The Vision of Bethel," "A. A.," and "*," in our next.

"A Genevan" is received, and also "Melancthon."

ADDRESS OF BISHOP DOANE.—We have been favored with some printed sheets of the Journal of the late New Jersey Convention, containing the Address of the Bishop, and commence this week the publication of copious extracts.

THE LATE GENERAL CONVENTION.

My return home, as I had planned it, was in time for my attendance on the General Convention. This meeting of our highest sacred council was, on many accounts, one much to be remembered; for the consecration, during its session, of the first bishop elected for the diocese of Delaware; for the presence at it of our whole one and twenty bishops, gathered from every part of our wide-reaching commonwealth, all, at that time, by the good providence of GOD, in vigorous health; and for the clear, unanimous voice with which the Pastoral Letter of the House of Bishops, at a time when faint hearts feared disunion, proclaimed to all the people of their care "the common salvation," and exhorted them that they should "earnestly contend for the faith which was once delivered unto the saints." Nor should our hearts refuse the tribute to Almighty GOD for the report, which then came in from every quarter, of the blessing which it pleases him to shed upon the labors of our pastors, and the common prayers of all.—I could have wished that the bare majority in the House of Clerical and Lay Deputies, which refused compliance with the action of the bishops, in sending Missionary Bishops to Texas and to Africa, had been on the other side.

I cannot sufficiently regret what seemed, though it was not, a faltering of the Church, in her chief council, to go forward in the Missionary enterprise. Nor can I be persuaded to believe that this Church ever will confirm the grounds on which the leaders in the opposition to that measure took their stand. Every allowance should be made for the desire for fuller information. The prudence, which is almost tempted to become suspicion, or, at least, distrust, in its desire to guard old landmarks, must be treated with all tenderness. To the objections which are founded in what men sincerely judge to be expediency, however often the convenient stalking-horse of selfishness and cowardice, we must be meek and patient in reply. But when the assertion is distinctly made, that the Church, in her chief council, has no aggressive power; that the General Convention was organized for conservative, alone, and not for missionary functions; that when we come together, at our great assemblage, it is but to sit down over our own feet, and keep them warm, it is high time to look into the charter, and call up the terms of our great trust. Men who gave the shape to that decision did contend, in private and in public, that the General Convention, under the present Constitution, could do nothing beyond the limits of our civil territory; did deny to the House of Bishops, as such, any authority to make provision for the wants of perishing sinners beyond the line which is or shall be settled, in our treaties with the neighboring powers; did forbid to this Church, as a Church—call it a union, call it a confederation, call it what you will—the attempt to "preach the Gospel" to any, and *much less* "to every creature." They said, the Constitution was conservative alone. They said, the General Convention was for deliberative, not for executive purposes. They said that neither of the two houses, nor yet both of them, had any power but *in* the United States of America; and undertook to prove their limitation by the language of the title of the Constitution—"the Constitution of the Protestant Episcopal Church *in* the United States of America." As if the truth, of which the Church is the divinely constituted "pillar," were not designed to fill the world. As if it had not always sought to do so, and must always seek to do so, by spreading from fixed centres. As if the sun were not to shine on earth, because it is in heaven. As if, for covering just the ground it stands on, a post were not as useful as a tree. As if the favorite Scripture emblem of the truth, were not the light which shines out, and fills all the universe with life. As if the favorite Scripture emblem of the Church, were not a tree whose root indeed is on Mount Zion, but whose branches are designed to cover all the earth, that all the nations may rejoice in the refreshment of its shadow.

I do not say that they who reasoned strictly from the title of the Constitution, or its terms, were not good lawyers. I do not say that their construction of it would not stand in any or in all the courts. But I do say, that, if such be the meaning of the Constitution, it is in limitation of the Gospel; and that the human must give way to the divine authority. I do say, that if such a Constitution as they would make of it, had been penned upon the day of Pentecost, the Church had never got beyond Judea. I do say, that if the Apostle Paul had been controlled

by such a Constitution, he could never have exulted, in his chains, in the transporting thought, Happen what may to me, "the word of God is not," cannot be, "bound!" No: when the tree has learned to bend its boughs all back upon its trunk; when the live coal has caught the trick of concentration, till it gives no heat; when the clear shining of the Morning Star beams inward only, and not out upon the world, then will the Church of God no longer be like them. It still will be "the tree of life," whose "leaves" are "for the healing of the nations." Still will its baptism be "the baptism of the Holy Ghost and fire," to warm and melt and purify all faithful hearts on which it falls. Still will it be "the light of the world," in the comparison with which all other lights shall "pale their ineffectual fires:" and that be true which the beloved John hath written in the Revelation, "and the city had no need of the sun, neithe. of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." —And mark the practical results of their position. Is not diffusion of the very essence of the Church? Would it be, but for diffusion? It could not be denied! How then can this Church do its duty in parts beyond the civil territory? It must be done by the several dioceses! But bishops are essential to the diffusion of the Church. How can they be consecrated? Any three of the diocesans are competent to do it.

This is not fancy's sketch. It is the substance of actual conversations, and the practical result of the whole argument. It goes to show that the attention of the Church should be directed to this subject. It goes to show that Churchmen should be careful whom they send to represent them. It goes to show that dioceses, to have their sense of duty acted on, should cause it to be known. It is a case for anxious thoughtfulness, when in the exercise of one of their highest trusts for Christ, the action of the bishops can be prevented by the smallest possible majority in either order: and a portion of Christ's Church forbidden to discharge the duty which is enjoined in its commission, and to the discharge of which the promise of the Saviour's presence is assured, "make disciples of all nations," on the construction merely of the title of a human Constitution.

ELEVENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(*Continued.*)

Mission Church of the Epiphany, Stanton street.

The condition of this church presents much to animate the heart with renewed zeal, in promoting the noble objects of the City Mission enterprise. A large part of the congregation are indebted for whatever they know experimentally of the power of religion, to the instrumentality of your Society. More than 900 have here been dedicated to the Lord in baptism; 720 have been enrolled as communicants: the last offices of the Church have been performed for 470. Two hundred and sixty families regard this church as their spiritual home; and more than 350 persons, now attached to it, are partakers at the holy altar. During the last year, 70 have received the rite of confirmation, and about the same number have been added to the communion. The consolations of religion have been administered to hundreds of the sick and afflicted, and the temporal wants of a large number have been supplied.

The missionary has endeavored to become thoroughly acquainted with the habits of life of the destitute within the sphere of his mission, that he might give them such advice as circumstances required, and so afford relief as to encourage a reliance upon their own efforts. He would in every possible way discountenance street begging. There can scarcely be an employment more unfavorable to the morals of the young, or more likely to confirm them in indolence and vice. That man should obtain his daily food by the sweat of his brow, is the revealed will of Jehovah. Hence, when the destitute are in health, it is more charitable to supply them with such work as they are able to perform, than to support them without furnishing them employment.

Indolence is unquestionably a part of our original depravity. Man shrinks from labor of a regular and systematic kind, and, in many cases, needs the spur of necessity to induce him to make a diligent and judicious use of his time. It is believed that arrangements might be made, whereby all the poor of the city, (the sick and the infirm alone excepted,) could support themselves; thus greatly diminishing the public expenses, and the calls for private charity.

The spiritual wants of the less favored portion of our fellow creatures, will always awaken a deep interest in the pious mind. A wide field is here opened for benevolent efforts. No part of my pastoral labors has been attended with more apparent fruits. My visits have invariably been received with kindness. Many of my happiest hours have been spent in going from house to house, comforting the mourners, conversing with the sick, and pointing all to the Saviour of sinners. I have met, as might be expected, with cases of a most painful nature. The deplorable effects of sin were but too evident. Every feeling of sympathy has been awakened in behalf of the self-condemned, mental sufferers. The path of duty, though rendered plain by the light of God's word, has sometimes been extremely trying.

The missionary has performed public service a greater number of times, since our last Anniversary, than in any previous year. In numerous instances, the evidence of a cordial renunciation of the world, and a consecration of the heart and life to the service of God, has been delightful, and strongly marked.

The Sunday School continues to be attended with the Divine blessing. Twelve persons, connected with it, have recently become communicants. The infant department is well sustained, and very useful. The Daily School is in a flourishing condition.

The ladies of the congregation have persevered in their laudable exertions for the benefit of the church. They have done much in alleviating human misery, and in promoting the temporal comfort of the necessitous. To them we would also express our gratitude, for a valuable communion service, and a baptismal fount.

A gratifying interest has been manifested in sustaining and improving the music of the church. A large number engage with earnestness in this elevating part of our service, and appear to sing with the spirit and with the understanding.

The Superintending Committee have been prompt to meet every call of duty. They have aided, in the most efficient manner, in carrying on the beneficent designs of the founders of this Society.

Baptisms 133, (adults 19, infants 114;) Funerals 63; Marriages 25; Confirmed in Zion Church 70; Communicants 351, (added 72, died 16, removed 37;) Scholars in the Sunday School, according to the new register, 321; Teachers 37. Donations for the poor, $489; for the Sunday School, by the congregation, $17 25; by the members of the School, $62 75. Collected for the Education and Missionary Society of the Diocese, $21 86; for the Domestic Department of the Board of Missions, $20; for the Foreign do. $20; to constitute the missionary a Patron of the Young Men's Church Missionary Society, $50.

LOT JONES.

(*To be continued.*)

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

Bishop De Lancey's Visitation.—On Sunday, May 8, the bishop visited St. Mark's Church, Penn Yan, where he preached both morning and afternoon, and on the latter occasion confirmed 15 persons.

May 29th, the bishop spent at Oswego, where in Christ Church he preached and confirmed 16 persons, (one in private.) Morning prayer was read by the Rev. Mr. Treadway, of Fulton, and the confirmation preface by the Rev. Mr. M'Carty. In the afternoon, the Rev. Mr. Scovill, of the diocese of New York, read prayers, assisted by the Rev. Mr. Treadway, who read the lessons, and the bishop preached. The church at Oswego has been greatly improved by painting and repairing the interior, and especially by the substitution of a handsome Gothic screen, (with a vestry-room in the rear,) and a corresponding chancel, large and commodious, in the place of the former inconvenient arrangements. Notwithstanding the inclement weather, large congregations attended the services of the Church on both occasions.

At Sackett's Harbor, on the 31st, the bishop baptized (at the request of the Rev. Mr. Noble, the missionary) 1 adult and 4 children, preached, and administered the holy communion. Morning prayer was read by the Rev. Mr. Fish, of Watertown; and the Rev. Mr. Rogers, of Brownville, assisted in the communion service. The Rev. Messrs Treadway and Scovill were also present. In the evening, prayers were read by the Rev. Mr. Scovill, assisted by the Rev. Mr. Rogers, who read the lessons, and the bishop preached and confirmed 6 persons.

At Cape Vincent, on the 1st of June, the bishop preached in the new church edifice, and baptized the infant child of the missionary; prayers being read by the Rev. Mr. Rogers, assisted by the Rev. Mr. Noble, who read the lessons. The next day, June 2d, the bishop consecrated the truly neat and beautiful church edifice by the name of St. John's Church; the request to consecrate being read by the Rev. Mr. Fish, of Watertown, and the sentence of consecration read by the Rev. Mr. Watkins, the missionary of the station, and the sermon preached by the bishop. Prayers were read by the Rev. Mr. Noble, assisted by the Rev. Mr. Rogers, who read the lessons. In the afternoon, the Rev. Mr. Rogers read prayers, assisted by the Rev. Mr. Noble, who read the lessons. The missionary administered infant baptism, and the bishop preached and confirmed 19 persons. It was a day of joy and rejoicing to the Church people of Cape Vincent; crowded congregations attended both morning and afternoon, and witnessed with devout and absorbed attention these impressive services. The young and the old were there. A serene and balmy air, such as Italy might envy, shed a clear and hallowed light over this scene of holy joy and duty. Christian sympathy brought many Church people to Watertown, to share in the joys of our brethren at the Cape. Indeed, the primary impulse to this new and interesting parish was given by the Rev. Mr. Fish, the rector of the church at Watertown, and the chaste and beautiful edifice was planned by Mr. Sewall, of the same place. The zeal and devotion of the people, guided by the liberality and energy of O. P. Starkey, esq., who gave the lot, (an acre,) besides large pecuniary contributions, have thus secured to themselves in this remote part of the diocese, one of the most beautiful country churches of its size to be found in the whole state. Complete in all its parts, well proportioned, with a tower surmounted by a spire, a vestry room, an organ, the ceiling arched and ornamented, and the pews neatly painted, it is in fact a very model of a handsome country church, such as would be an ornament to any town or village in the state. Many hearts united in the fervent prayers by which the church was consecrated to the holy service of a gracious God and Saviour, and responded to the earnest supplication of the bishop that it might prove "the gate of heaven" to thousands henceforth to worship within its consecrated walls. "It was a day very much to be remembered."

Contiguous to the church has been erected a tower, so arranged as to be able to form a house for the sexton below, and a belfry above, in which already resounds "the church-going bell."—*Gospel Messenger.*

From the Christian Witness.

DIOCESE OF MASSACHUSETTS.

Massachusetts Convention.—The annual Convention of Massachusetts assembled on Wednesday morning, the 8th inst., at Trinity Church, Boston. A large number of the clergy and lay delegates from the several parishes being present. The Convention being called to order by the bishop, and the certificates of the lay delegates having been presented,

The Rev. Alfred L. Baury was re-elected secretary of the Convention.

The business of the Convention was suspended to attend divine service. Morning prayer was read by Rev. Mr. Clinch, assisted by Rev. Mr. Lambert. The Convention sermon, by Rev. Samuel Fuller, rector of Christ Church, Andover, from "They have well said all that they have spoken; O that there were such an heart in them." The holy communion was administered by the bishop, assisted by Rev. Messrs. Watson and Clinch.

After divine service, the Board of Missions for Massachusetts presented their annual report. From it we learn that the Board, at the commencement of the year, were in arrears to the missionaries between seven and eight hundred dollars; and their appropriations have been about sixteen hundred dollars. These liabilities have all been met from the contributions of the churches, leaving them unembarrassed. This report was referred to a committee of eight, and made the order of the day for Thursday, at the opening of the Convention.

In the afternoon session, Rev. Isaac Boyle, D. D., was re-elected treasurer of the Convention. Rev. T. M. Clark, Rev. J. L. Watson, Rev. A. H. Vinton, M. D., of the clergy; and William D. Sohier, Robert Farley, and Edward S. Rand, jr., Esqs., of the laity, were elected standing committee. Rev. Titus Strong, D. D., Rev. Messrs. T. M. Clark, John Woart, and Charles Mason, of the clergy, and Hon. Edward A. Newton, Hon. R. C. Winthrop, William Appleton, and Benjamin Howard, Esqs., of the laity, delegates to General Convention.

The remainder of the afternoon was occupied in the reading of the parochial reports.

On Thursday morning, at ten o'clock, the Convention was opened with morning prayer, by the Rev. T. W. Snow.

The Rev. Henry W. Lee, of Springfield, was appointed preacher for the next Convention, and the Rev. A. H. Vinton, of Boston, substitute; the next meeting to be held in St. Paul's Church, Boston.

DIOCESE OF RHODE ISLAND.

Rhode Island Convention.—The annual Convention of the Protestant Episcopal Church in Rhode Island will meet in St. Michael's Church, Bristol, on Tuesday next, June 13th. The meetings of the Convention have always been interesting and profitable, and we have reason to hope that this present session will not come short of those in past years.—*Christian Witness.*

The Rev. A. H. Vinton, M. D., rector of St. Paul's Church, Boston, is appointed to preach the annual sermon before the General Board of Missions, to be held in St. George's Church, New York, on Wednesday, June 22d.—*Ib.*

Rev. B C. C. Parker, recently residing at Woodstock, Vt., and officiating at St. James' Church, Plainfield, N. H., having resigned the rectorship of that church, and presented letters dimissory from the Rt. Rev. Bishop Hopkins, and the same having been received, is now regularly transferred to the Diocese of Massachusetts.

The Rev. W. D. Wilson, having received a letter dimissory from the Rt. Rev. Bishop Griswold to the Rt. Rev. Bishop Hopkins, has changed his residence to the Diocese of Vermont, and wishes all letters and communications designed for him directed to Windsor, Vermont.—*Ib.*

DIOCESE OF SOUTH CAROLINA.

Extracts from the Episcopal Journal of Bishop Gadsden.

Feb. 25th, at night, in St. John's Parish, Berkley, at Mr. Sims White's plantation, after evening prayer, by the rector, and an explanation of confirmation by myself, I administered the holy rite to 20 of the slaves.

26th, at night, in Upper St. John's, at Mr. Maham Palmer's, read evening prayer, and preached to his servants.

27th, Third Sunday in Lent, at the church, Pineville, read morning prayer, confirmed 8 persons, delivered an address, and administered the Lord's Supper to 27 persons. The "fair linen cloth" was spread, not by the sexton, but by a venerable couple, who, doubtless, had a high gratification, as well as counted themselves honored, by thus serving their Lord, and their brethren in his faith, at his holy table.

In the evening, at Mr. Maham Palmer's plantation, read evening prayer, preached to his people, and catechised 12 of their children of color. It was noticed, with pleasure, that a large supply of the Tracts of our "Bible, Prayer Book and Tract Society," had been sent to this part of the country, and we have no doubt their circulation will be useful in exposing error, and vindicating, as well as diffusing a knowledge of Christian truth and duty.

March 14th, a candidate for deacons' orders had his third examination, being on the "Evidences of Christianity and Systematic Divinity."

21st, Monday before Easter, at St. Philip's Church, confirmed 3 persons.

24th, Wednesday before Easter, in Christ Church Parish, at the Church, the rector read morning prayer, I preached on confirmation and "the passion of our Lord."

27th, Easter Sunday, at St. Stephen's Chapel, Charleston, read evening prayer, and preached.

31st, at St. Peter's Parochial School, attended by request, and assisted in the examination on the Bible and Prayer Book. The proficiency manifested by the pupils was creditable to their application, and to the efforts in their behalf of their instructors.

April 8th, Friday, at Christ Church, Wilton, after morning prayer by the rector, Rev. J. B. Gallagher, I preached on confirmation.

At night, after evening prayer by the rector, I administered confirmation to 48 persons of color, and made an address.

10th, Second Sunday after Easter, at Sheldon Church in Prince William's Parish, after morning prayer by the rector, (Rev. S. Elliott,) and the ante communion by the missionary to the colored people of this parish, (Rev. J. Webb,) I preached, confirmed 105 persons of color, viz: 36 under the pastoral care of the rector, and 69 of whom the missionary had the special charge. I also administered the holy communion, assisted by the clergymen above named. The sun shone brightly, but not fiercely—the air was balmy—it was a most lovely spring day—and the moral scene was truly refreshing and exciting. The good work of preaching the Gospel to the poor blacks is in happy progress—may the Lord direct and prosper it more and more!

11th, at the plantation of Mr. J. W. Faber, near Christ Church, Wilton, after evening prayer by the rector of the Church, I administered confirmation to 11 persons of color, and catechised and addressed them.

April 24th, Fourth Sunday after Easter, at Jacksonville, East Florida, in the Court House, morning prayer, and the ante-communion being read by the minister, (Rev. D. Brown,) I preached on the advantages of public Christian worship and instruction, and recommended the erection of a Church.

In the afternoon, in the place of worship of the Baptists, kindly loaned to our flock—evening prayer was read by the minister of our congregation, I confirmed 9 persons—then at a private house, a sick member, aged about 80, and her granddaughter—total 11.

At night, by request of the minister, baptized two children.

27th, at St. Augustine, the rector, vestry and wardens called on me—and in a letter from the latter, they request me "to give to this insulated portion of the Church Universal as much of my time as it may be convenient to spare."

In Trinity Church, after evening prayer by the minister, (Rev. F. H. Rutledge,) I preached on confirmation.

28th, same church, evening prayer was conducted by the minister, I administered confirmation to 19 persons, and delivered the address.

29th, same church, at night, after evening prayer by the minister, I preached to a larger congregation than could be had in the day.

May 1st, Fifth Sunday after Easter, same church, visited the Sunday school, preached both morning and afternoon, administered the holy communion, and catechised the children. This is not a small congregation, and in winter is larger, when many invalids resort to this fine climate. The military stationed here, and the attachment to the Church of the members, who are a majority of the Protestant Inhabitants, render it quite an important station of our Missionary Society. Perhaps there is no one of its stations which it is more important to sustain. The means of the people are given for the support of the Church, but they are quite limited, owing to the disastrous war, and other circumstances. The minister is active, discreet, useful, and very much respected and beloved. The church, it is understood, was never in a more prosperous and promising condition. There have been several accessions to it of late.

May 3d, Tuesday, at Jacksonville, after evening prayer by the minister, I preached.

4th, same town, after morning prayer and the litany, I preached, confirmed 5 persons, and delivered an address. This town is a station of our General Missionary Society, and ought to be sustained, not only for the inhabitants' sake, but for the invalids who pass the winter here. There are means for building a church, which is much needed. At present for want of it the services cannot be performed every Sunday.

In the afternoon, the corner stone of a church was laid on a lot facing Market street, commanding a very extensive and varied prospect, generously given by Judge Doggett, who it is understood will also aid the building. The order of services was a collect and the Lord's prayer, an address by me—the laying of the corner stone—prayers from the consecration and institution offices—a very interesting and encouraging statement by the minister, on the rise, progress, and special circumstances of the church—singing part of a hymn, and the benediction.

The Court adjourned to be present. At least 100 persons attended, much interest was manifested, and mutual congratulations were passed. The prospect of the favorable progress of this pious undertaking is encouraging, and strengthened by incidents of very recent occurrence.

May 8th, Sunday after the Ascension, at Grahamville, in the Church of the Holy Trinity, after morning prayer by the minister, Rev. Mr. Kellogg, and the ante-communion by Rev. A. Ford, missionary from Key West, I preached and confirmed 2 persons. In the afternoon, Rev. Mr. Ford preached, I read evening prayer, and catechised the white children and the colored people.

9th, same church, after morning prayer by the minister, I preached and confirmed 1 person.

16th, a candidate for holy orders had his second examination.

18th and 19th, two candidates had their third examination.

22d, Trinity Sunday, one of the four stated days for ordination at St. Philip's Church, Silas Mellichamp and John H. Cornish, were admitted to the holy order of deacons; they were presented by the assistant minister of St. Michael's; and the sermon was preached by the rector of St. Thomas' Parish, Rev. E. Phillips.

CALENDAR.

JUNE.

19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Franklin county. Tuesday, May 24, in the Court House, for the parish of St. Mark's Church, Malone, confirmed 3.

St. Lawrence County. Wednesday, May 25, confirmed at his residence a sick member of Trinity Church, Potsdam, and his wife.

Thursday, May 26, in the Methodist Meeting House, for the parish of Grace Church, Norfolk, confirmed 13.

Friday, May 27, in St. Paul's Church, Waddington, admitted the Rev. John A. Childs, Deacon, Missionary at Waddington and Norfolk, to the Priesthood. Morning Prayer was read by the Rev. John G. B. Lindsay, of the British Diocese of Toronto, assisted by the Rev. Albin K. Putnam, Rector of Trinity Church, Potsdam, who read the Lessons, the Sermon preached by the Bishop, and the candidate presented by the Rev. Johnson A. Brayton, Principal of the Ogdensburgh Academy, and Minister of Christ Church, Morristown, and St. Luke's Church, Lisbon.

In the afternoon, confirmed 15.

Saturday, May 28, for the parish of St. Luke's Church, Lisbon, confirmed 2 in a Meeting House belonging to no particular denomination.

First Sunday after Trinity, May 29, confirmed 12 in St. John's Church, Ogdensburgh.

Wednesday, June 1, confirmed 15 in Christ Church, Morristown. There were present on this occasion, besides two clergymen of this diocese, five from the British Diocese of Toronto.

Friday, June 3, for the parish of Grace Church, Canton, confirmed 10 in the Court House.

Second Sunday after Trinity, June 5, confirmed 57 in Trinity Church, Potsdam.

Clinton County. Thursday, June 9, confirmed 5 in the Presbyterian Meeting House, Keeseville.

Albany County. Third Sunday after Trinity, June 12, confirmed 11 in Trinity Church, West Troy.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county*, St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M, Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

A public examination of the students of this Institution will be held in the Seminary Chapel, on Tuesday and Wednesday, the 28th and 29th days of this month, commencing at nine o'clock in the forenoon of each day.

—BIRD WILSON, Dean of the Faculty.

June 18, 1842.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church in the city of New York, on Wednesday, the 22d of June next, at 5 o'clock, P. M. P. VAN PELT, Secretary.

May, 1842.

EMMANUEL CHURCH, BROOKLYN.

A Sermon will be preached on Sunday evening next, in Emmanuel Church, Sidney Place, Brooklyn, before the Young Men's Church Missionary Society, and a collection made in aid of the funds of the Society. Service to commence at half past 7 o'clock.

June 18, 1842.

MISSION CHURCH OF ST. MATTHEW.

The First Quarterly Sermon, towards supporting the worship of God in this new station, will be preached in the Church in Christopher street, between Bleeker and Fourth, on Sunday evening next, June 19th, by the Rev. Manton Eastburn, D. D. Service to commence at half past 7 o'clock.

Episcopalians generally are respectfully invited to attend.

New York, June 18, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held during the week of the meeting of the Trustees of the General Theological Seminary.

Particulars of time and place will be notified hereafter

New York, June 18, 1842.

GENERAL THEOLOGICAL SEMINARY.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Monday, the 27th of June, 1842, at 6 o'clock, P. M.

EDWARD Y. HIGBEE, Sec'y, &c.

☞ The several Church periodicals are respectfully requested to copy the above.

June 18th, 1842.

ASSOCIATE ALUMNI.

The Annual Meeting of the Associate Alumni of the General Protestant Episcopal Theological Seminary, will be held in St. Luke's Church, in the city of New York, on the Feast of St. Peter the Apostle, Wednesday, June 29th.

The members of the Association will meet at 7 P. M. There will be Divine Service at 8 o'clock, after which, the Annual Sermon will be delivered.

The Annual Essay will be read in the same church, on Thursday, 30th, after Divine Service, to commence at 5 P. M. ANTHONY TEN BROECK, Rec. Sec'y.

☞ Other periodicals of the Church will confer a favor by inserting the above notice.

June 18th, 1842.

ACKNOWLEDGMENTS.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the Society.

From St James' church, Woonsocket, R I, by the Rev A D Cole, rector, $10.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.

June 15, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:

From W E Dunscomb $1, S and L Holmes 2, William Fairman 5, Dr Fitch 1, S Shepard 3, Augustus N Smith 2, Henry Drisler jr, 1, St Mark's ch, per Rev Dr Anthon, 83 50, collection made at St Paul's ch after a sermon by the Rev Flavel S Mines, $98 83. Total, $197 33.

CHARLES TOMES, Treasurer,

New York, June 15, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 8th inst., has received the following contributions, viz.

From E R L, (half,) $10; through B Howard, Esq, treasurer, Boston, Mass, from Grace ch, Boston, Mass, for church at Jonesville, Mich, $10; for church at Bangor, Maine, $25; for Wiskonsan, $15; for general purposes, $50—$100. Through D Ravenel, Esq, Receiving Agent, Charleston, S C, collection at the monthly miss'y lecture, Charleston, $38 64; from St Andrew's church, Charleston, per Rev Mr Hanckel, $6; from a missionary, Charleston, for Prairieville, Wis, $50; from Prince William parish, S C, per Rev S Elliott, $70; collection, monthly missionary lecture, Charleston, S C, for Greece, $23 73—188 37. From St Stephen's ch, Sunday, the 12th, New York, per Rev J H Price, $170 61; from Christ ch, New York, per Rev Dr Lyell, $16 13; from St Peter's ch, Charleston, S C, per Rev W H Barnwell, half, $175; from a member of St Peter's ch, Charleston, $10; from St Stephen's ch, Providence, R I, per Rev H Waterman, for Bangor, Me, $25; through J Cleaveland, Esq, R A, Mobile, Ala, from the Female Benevolent Society, Silma, Ala, $11; from the treasurer of the Society for the Promotion of Christianity, of Christ ch, Mobile, Ala, $125—$136. From Christ ch, Hartford, Conn, for Prairieville mission, per Rev G Burgess, collection after sermon by the Rev J H Hobart, $60; from St John's ch, Fort Hamilton, by Rev J D Carder, rector, $75; from Zion church, Charlestown, Va, per Rev Dr Henshaw, for church at Evansville, Ind, $10; from a member of St Peter's ch, New York, $50; from St Paul's ch, Detroit, Michigan, first offering for 1842, per Rt Rev Dr McCoskry, $25; from Prince George Parish, Winyaw, S C, per Rev R T Howard, rector, two thirds, $7 33; from St Luke's ch, Salisbury, N C, $10. Total, $1068 44.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, June 15, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Rev W H Barnwell, on account of pledge, (half,) $175; from a member of St Peter's ch, Charleston, through Rev W H Barnwell, $40; from Young Men's Church Missionary Society of New York, for support of Rev Dr Savage as missionary to Africa, balance to 1st April, $125; part of the proceeds of the Sunday practice of a physician, at Aldie, Va, $20; collection at St Philip's ch, Circleville, O, per Rev A Clark, $32; Sunday school of said church, for Africa, $6—$38. From Trinity ch, Plattsburg, $13 50; from a lady of do, for Africa, $4—$17 50. From treasurer of Society for the Promotion of Christianity, Christ ch, Mobile, Ala, $50; through J Howard, R A, Baltimore, from girls and boys' missionary soc'y of Sunday school of the church of the Ascension, Baltimore, per J R Duvall, superintendent, $10; from Zion ch, Charleston, Jefferson county, Va, per Rev Dr Henshaw, for Africa, $21—discount on Virginia funds, $0 63—20 37. Through E Wilcox, R A, Phil, from E Boyd, treasurer, Sunday school of St John's ch, Northern Liberties, Phil, for Africa, $20; from St Luke's ch, Phil, amount collected Sunday morning, 5th inst, $257 51; Mrs Ludlum, Bristol, Pa, half, $15; female communicant of St Andrew's ch, Phil, for Africa, $20—$312 51. From E R L, New York, one half, $10. Total, $818 38.

J. SMYTH ROGERS, Treasurer.

New York, June 15, 1842.

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

Rev Orange Clark, Northampton Mass; P M at Phil; Rev N S Richardson, Watertown, Con, with remit; S Babcock, New Haven; H Huntington, Hartford; James B Dow, Boston; Rev C C Townsend, Warren, O, with remit; Rev P T Babbit, Hudson, with remit; R S H George, Phil; James Emott, jr, Poughkeepsie; Rev G W Hathaway, Warren, R I; P M at Cooperstown, with remit; Rev W B Ashley, Derby, Conn; C W James, Circleville, Ohio; Mrs C Mancius, Bemis' Heights, with remit; Rev E E Ford, Augusta, Ga; Rev J Muenscher, Mt Vernon, O; R S H George, Phil; Rev A D Cole, Woonsocket, R I; Rev A Ten Broeck, Newark, N J.

Packages have been forwarded during the same period as follows:

To Rev M P Parks, care Quartermaster, Military Academy, West Point, per steamer Highlander; R S H George, Phil, per Harnden's Express; N C King, care W Rowland, Va, per schr J W Kimpton; James B Dow, Boston, per Adams' Express; S Babcock, New Haven, per steamer New York; Belknap and Hamersly, Hartford, per Hurlbut & Co's Express; W C Court, care J C Ryan, Mobile, Ala, per brig Mobile; A E Miller, Charleston, per brig Moon; C Foote, Bridgeport, Conn, per steamer Nimrod; Rev W H Walter, Schenectady, care J M Woodward, Albany, per towboat R F Slack; D Brunner, Baltimore, per Harnden's Express; R S H George, Phil, per do; James Emott, Jr, Poughkeepsie, per towboat Exchange; R S H George, Phil, per Harnden's Express; N C King, Norfolk, Va, per sch American Eagle; R S H George, Phil, per Harnden's Express.

FOR SALE BY

THE GENERAL PROT. EPIS. S. S. UNION,

DEPOSITORY 20 JOHN ST.,

Either single or in quantities:

SACRED MELODIES, OR HYMNS FOR YOUTH; *with appropriate selections from Scripture.* By a Lady.

THE YEAR OF THE CHURCH: Hymns and Devotional Verse for the Sundays and Holy Days of the Ecclesiastical Year With brief explanations of their origin and design. By the Rev. C. M. Butler.

THE RHODE ISLAND COTTAGE; a Gift for the Children of Sorrow. By a Presbyter of the Church.

THE SUNDAY SCHOOL TEACHER'S COMPANION, containing extracts from various authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young.

Orders from abroad may be addressed to

DANIEL DANA, Jr., Agent,
June 11. Church Depository, 20 John st.

NEW THEOLOGICAL BOOKS
FROM ENGLAND,

Just received, for sale by the Importers,

D. APPLETON & CO.,
200 *Broadway.*

QUESTIONES MOSAICA, or the Book of Genesis compared with the remains of Ancient Religions, by Osmond de Beauvior Priaulx. 1 vol. 8vo.
Sermons for the Year, from the most Eminent Divines of the Established Church, edited by Rev J. R. Pitman, A. M. 4 vols. 8vo.
Ecclesiastical Chronology, or Annals of the Christian Church from its foundation to the present time, by Rev. J. E. Riddle, A. M. 1 vol. 8vo.
A Manual of Christian Antiquities, by the Rev. J. E. Riddle, A. M. 1 vol. 8vo.
Primitive Christianity Exemplified and Illustrated by the Acts of Primitive Christians, by the Rt. Rev. Bishop Mant. 1 vol. 8vo.
Parochial Sermons, by John Henry Newman, B. D. 5 vols 8vo.
Christian Morals, by Rev. Wm. Sewell, M. A. 1 vol. 12mo.
A Comment explanatory and practical of the Epistles and Gospels for the Sundays of the year, and on those for Holydays relating to our blessed Saviour, by Arthur H. Kenney, D. D 2 vols. 12mo.
Sights and Thoughts among Foreign Churches and Foreign Peoples, by Frederick Wm. Faber, M. A. 1 vol. 8vo.
A Series of Practical Sermons, by the Rev. Charles Bradley. 2 vols 8vo.
Sermons on Various Subjects and Occasions, by Rev. Wm. Jones, (of Nayland.) 2 vols. 8vo.
The History of Popish Transubstantiation, by the Rt. Rev. Bishop Cosin. 1 vol. 12mo.
Cardinal Bellarmine's Notes on the Church examined and confuted by various eminent English Divines. 1 vol. 8vo.
The Lives of the Fathers, Martyrs, and other principal Saints, compiled from authentic records, by the Rev. Allan Butler, illustrated with portraits. 2 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.

June 18, 1842.

TO CHURCHES IN WANT OF A CHOIR.

FOUR persons, (first and second Treble, Tenor and Bass,) accustomed to the Church Service, offer their services as a choir. An experienced Organist can also be had if desired. A note addressed to S., left at the office of the Churchman, will receive immediate attention. June 11, 1842.

INSTRUCTION IN MUSIC.

MR. B. WYMAN, having removed from his room at 111 Nassau street, will be happy to receive his scholars and classes at his residence,

No. 230 East Broadway.

Mr. W. will give lessons at his Room, or at Private Dwellings, on the following terms, viz.

	Per Qr. 24 Lessons.
Piano Forte,	$12
Thorough Base and Composition, to single individuals,	20
Do. do. do. to classes of five persons or upwards,	5 ea.
Vocal Music, with exercises for the voice, to single individuals,	12
Do do. do. do. to schools or classes,	4 ea.
German Flute, single individuals,	10
Do. do. classes of five persons or upwards,	4 ea.

Reference, Mr. J. A. Sparks, publisher of the Churchman, 111 Nassau street, and Mr. S. B. Pond, firm of Firth, Hall & Pond, No 1 Franklin Square.

Orders left with either of these gentlemen will receive immediate attention. June 11—4t

TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 3 vols. 8vo.—in cloth.

For sale by M. P. MUSSEY,
June 11. 57 Gold street.

FRENCH TEACHER WANTED,

A LADY who speaks and teaches French, with Drawing, and Fancy Work. Apply at this office.

June 11.

PHILLIPSBURG SEMINARY FOR YOUNG LADIES,

UNDER THE SUPERINTENDENCE OF

MRS. E. ATKINSON.

THIS Institution, recently relinquished by Mr. and Mrs. G. W. Bleecker, is delightfully situated on the east bank of the Hudson, near the old village of Yonkers, Westchester Co., N. Y.

No location in this country can excel this, in beauty of scenery, pure air and water, and convenient access to the city. Steamboats call morning and evening. The building stands secluded from any intrusion, quarter of a mile from the village and church, and half a mile from the steamboat wharf.

Mrs. A. will endeavor to establish a school of high moral and intellectual character, and blend as happily as possible the useful and ornamental, with a Religious Education.

Aided by efficient teachers, and promoting in every way the comfort, happiness, and deportment of the pupils, Mrs. A. hopes to merit a reasonable share of patronage.

Rev. H. L. Storrs, Rector of the Episcopal Church at Yonkers, kindly tenders a pastoral supervision of the Seminary.

Summer term commences May 16th.—Winter term, November 15th.

TERMS.

$180 per annum, payable quarterly, in advance.

Pupils are required to furnish bed, bedding and cot, with the usual articles, marked in full.

EXTRA CHARGES PER QUARTER.

French,	$ 8
Drawing and Painting,	6
Music—Piano or Guitar,	12

No extra charge for Needlework, or Vocal Music.

Day Scholars from $5 to $10, according to classification.

REFERENCES:

Miss E. Oram, 90 Perry Street; Mrs. E. M. Wood, 23 Courtlandt Street; Rev. J. Pound, N. Y.; Rev. J. H. Price, N. Y.; Rev. Dr. Eastburn, N. Y.; Rev. Dr. Cutler, Brooklyn, L. I.; Rev. F. Messenger, Brooklyn L. I.; Dr. A. T. Hunter, N. Y.; Mr. M. M'Grath, N. Y.; Mr. J. A. Sparks, N. Y.; Messrs. L. & H. D. Wells, Yonkers; Messrs. H. & T. Messenger, Brooklyn; Rt. Rev. Bishop L. Polk; Rev. N. S. Wheaton; Rev. D. F. Lewis, Louisiana.

Particular reference to Mr. J. A. Sparks, Office of the Churchman; and Rev. H. L. Storrs, Yonkers Village. June 11—4t

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at

May 29, 1842. 84 MAIDEN-LANE.

BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and a collection of his Letters. Vol. 1. 8vo. portrait.
Bull on Justification. Harmonia Apostolica; or two Dissertations on the Doctrine of St. James and St. Paul on Justification, by the Rt. Rev. Geo. Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo.
8th vol. of the Library of the Fathers. Select Treatises of S. Athanasius, in Controversy with the Arians translated with Notes and Indices. 1 vol. 8vo.
Improved Pollyglott Bible, valuable to Sunday teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 Broadway.

Who have recently published

Archbishop Whately's Essays on Church Government.
Mrs. Southey's Chapters on Churchyards.
Berrow's Account of the Gypsies of Spain.
Athanasion and other Poems, by the author of "Christian Ballads."
Nordheimer's Hebrew Concordance. No. 1.
The Sermons and Remains of Benj. D Winslow.
Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.
A Catalogue of Theological works for sale by W. & P. June 11

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN

April 9—6

POETRY.

For the Churchman.

LAMENT OF THE DAUGHTERS OF JERUSALEM,

DURING THE BABYLONISH CAPTIVITY.

From the French of Racine.

BY YELVERTON READ.

Wake, sorrowing Zion, and recount the tale,
Of all the glory which of old was thine;
When the world gazed upon thy majesty,
And Afric's queen, to see thee, came from far!
And art thou speechless in thy grief?—Remains
There nothing to recall thy beauty now,
And raise thy drooping honor from the dust?

Alas, how fallen!—once JEHOVAH's pride!—
Exalted to the stars, and crown'd with joy!
Still hallow'd Mem'ry over thee laments,
And sees thy shadow dimly through her tears!
The voice that woke thy glory—breathes thy shame:
But still my heart is thine, and my last sigh,
Laden with Zion's grief, shall take its flight!

Ye Plains, beloved of Heav'n,—I see thee still!
And Jordan flowing through yon valleys green:
Ye Hills, where Judah's lion used to rove—
And where the Hand of ADON-AI did glow!
Art thou not there?—Methinks I see thee yet!
Vision—ah, too bright vision!—I but dreamed!—
My country—shall I never see thee more?
No more to call thee mine—land of my sires?

From the Edinburgh Witness.

TOWN COUNCIL PROCEEDINGS.

Episcopal College.

Sir William Drysdale brought forward the following motion:—"The Council considering that for some time past subscriptions to a large amount have been collected for the purpose of instituting a Seminary at Perth, for tuition in the principles of the Church of England, remit to the College Committee to consider what steps (if any) should be adopted for the establishment of one or more chairs in the University of Edinburgh, for that branch of study, and to report." Sir William then *read* as follows: In bringing forward this motion it is by no means my intention to discuss the comparative merits of the two great forms of religion established in this kingdom. The Church of England, with her sublime liturgy and her costly appliances, may be best adapted to the genius of a great and wealthy nation; while the Presbyterian form—nurtured amid the glens and mountains of Scotland—may best suit the tastes and means of a homely and enthusiastic people. But the objects of both establishments are the same, as they are directed to the support and advancement of the Protestant religion. From whatever cause it has arisen, the fact is undeniable, that of late years, the principles of the Church of England have greatly increased in Scotland, and if any person imagines that this can be prevented by throwing obstacles in the way of its cultivation, he will find himself mistaken. Already 10-20ths of our Scottish nobility, more than a majority of our landowners, and many of our wealthiest and most influential families, are Episcopalians. Owing to our constant and increasing connection with England and the colonies, many of our youth are led to join the Church of that country. In my own family, out of 5 sons, three, owing to residence out of Scotland, are members of that Church, and I know many families whose sons are educating for Episcopal clergymen. Owing to these causes an extensive call has arisen for such education in Scotland, and now for the first time since the Reformation, a scheme has been set on foot on a great scale, and supported by large subscriptions—the object of which is, in place of sending our youth to the distant and over-peopled English Universities, to establish a college in Scotland, in connection with the Scottish Episcopal Church, for the purpose of training "*candidates for holy orders*, and also such *other persons* as may desire the benefit of a liberal, in conjunction with a religious education." The design, therefore, expressly comprehends "instruction in classical literature, mathematics, and those branches of mental and natural philosophy, usually comprehended in academical courses."

To this plan of education to be pursued in Scotland, no objection can be offered. But when it is found that the promoters of the scheme contemplate the formation of such a seminary at Perth, or Dunblane, or some other provincial town, and thereby withdraw a portion, and in all probability a considerable portion, of students from the University of Edinburgh, in the prosperity of which the nation at large is so deeply interested, it becomes the duty of every person connected with that institution, to avert the evils which the scheme may give rise to, by every means in his power. The scheme appears to be objectionable in several respects:

1. It tends to propagate a spirit of exclusiveness and illiberality, which is totally adverse to the intelligence of the present age. Scotland has already too many colleges devoted to exclusive teaching. Besides her Universities of Edinburgh and Glasgow, she possesses two colleges at Aberdeen and two at St. Andrews, the whole exclusively devoted in theology, to Presbyterianism alone; and the present proposal of teaching Church of Englandism in a separate seminary is just as exclusive as the rest, and wants the apology of being established in a ruder age.

2. The plan is objectionable in establishing another *small* college, in addition to too many of the same description already existing. Small seminaries never can command the same amount of talent and knowledge in the Professors as extensive Universities do. While the University of Edinburgh possesses a curriculum in philosophy and in the various walks of literature and science taught by the ablest men of the age—a noble museum, and an extensive library accessible to every student—the proposed college at a provincial town, built and endowed with £20,000, or even double or treble the amount, can present no such advantages, but must be viewed as a seminary of an inferior description. Let its promoters only attend to the advantages for education which this city presents beyond the college walls. The southern districts, including George Square, Lauriston, &c., are occupied by cheap and commodious dwellings, and for exercise to the students, the Meadows, now completely drained, the Links and Arthur Seat, present a college vicinity not to be equalled in the whole world.

Such considerations ought to induce the promoters of the scheme to pause,—provided a reasonable prospect were held out to them of obtaining a share of the advantage of the Metropolitan University, and truly there exists no satisfactory reason why these should be refused.

Two objections have been offered to this motion. The *first* by some Presbyterian Churchmen, who contend that it contemplates the teaching of a system of Church government which they hold to be erroneous. It is answered, that the system will now be taught in Scotland on a great scale, whether they approve of it or not, and the only question, therefore, is, whether tuition should be in an exclusive college, or within the walls of a liberal and enlightened University? The second is of a contrary kind, being, that the motion *goes not far enough*, and does not propose to open our University for chairs in *every* denomination of Christians.

The obvious answer to this is, that while such a proposal would give rise to many and difficult subjects of debate, the motion itself, which proposes no more than that tuition should be given in our University, in the principles of *the two established* Churches of the kingdom, is liable to no such objection. Sir William then read a letter from Mr. Black regretting his necessary absence, and expressing his approval of the motion. He then continued: to refuse to permit a great system of knowledge, so important as divinity, in conformity with the Church of England, to be taught in our University, when it is so much called for, *is intolerance* in the broadest sense of the word, and it is hostile to the spirit of the opinions of our greatest divines in modern times. This Council has repeatedly inducted Professors in full communion with the Church of England, and who, at this hour, are the greatest ornaments of our University. For example, Professors Forbes and Kelland—the last an ordained clergyman of that Church, and who, of course, would rather vacate his chair than place himself under the government of the Presbyterian Church. I have only to remark, in conclusion, that several of the contributors to the proposed college accord with me in the general views I have now stated. Others, again, insist on the importance, in their eyes, of avoiding a large city as presenting obstacles to the enforcement of discipline among the students. I am, therefore, free to confess that the difficulties of bringing the proposed college to this city are great, but I trust they are not insuperable. I ask no more than that a Committee be appointed to consider the matter, with power to correspond with the promoters of the college and to report; and I hope and trust that this Council, at least, will throw no obstacle in the way of such an investigation, in which the prosperity of this city is so deeply interested.

Bailie Johnston wished to know whether Sir William was serious in proposing this motion.

Sir William Drysdale.—I never was more serious in my life—do you think if I had not been serious I would have brought the matter this length?

Bailie Johnston.—I really thought the whole thing was a joke. (Great laughter.)

Bailie Richardson thought it was improper for Bailie Johnston to speak in that way.

The Lord Provost, without remark, moved the previous question as an amendment to the motion of Sir William.

Dr. Macaulay seconded the previous question.

Bailie Richardson seconded the motion of the Treasurer.

There were then loud cries for the vote, when The Lord Provost rose and said that he thought this a most extraordinary motion, brought forward at a most extraordinary time. He was astonished at the easy way in which Sir William spoke of Presbyterianism—as if all that could be said in its favor was, that it was popular in Scotland, while Episcopacy was as popular in England. Was that all he would allow in favor of Presbytery? Was Presbytery to be valued, not because of its accordance with the dictates of truth, but only because of its accordance with the dictates of expediency? Such doctrine was not worthy of a professing Presbyterian. Sir William had also talked of the intolerant exclusiveness of our College constitution, in only admitting theological Professors belonging to the Establishment. But was there any such exclusiveness here as in the Episcopal Colleges of Oxford and Cambridge, where no person could study without declaring his adherence to the doctrines of the Church of England? Did any such test exist here, or might not individuals, belonging to all sects and denominations, enter without being forbidden, or without any test being required of them? Then Sir William talked of many young men leaving Edinburgh, because there was no Episcopal Professorship, and argued thence for its institution. But where was such an argument to stop? Why not also establish a chair of English law? why not favor the Roman Catholics with a Professorship too? Much was said, in these days, about illiberality in refusing to do this and that, but he was afraid the general ideas about liberality went much too far. He greatly feared that their tendency was just in the end to persuade men that all sorts of views were alike good, if but honestly maintained, and thus to destroy such a thing as *the* truth altogether. Such were not his views. He believed that truth was one, and, therefore, while he was ready to give all toleration to those who differed from him, he would never consent in his official capacity to regard all opinions as alike. What he believed to be the truth he would at all times do his utmost to uphold and maintain. He protested on these grounds against the Treasurer's motion.

Mr. Lothian said he could not content himself with giving a silent vote, though he, indeed, felt the utmost difficulty in applying his mind to the motion. He felt that difficulty because he really could scarcely persuade himself that Sir William ever seriously intended to press it. He meant no offence to Sir William when he repeated the statement of Bailie Johnston, that he at first thought the motion was proposed as a mere joke; and he would tell the worthy mover why he thought so. Public and constitutional bodies should make changes rather slowly than otherwise. If they should not lag behind public opinion, it was surely enough that they travelled side by side with it. They should never run ahead of it,—otherwise the constitution would be in a state of unceasing revolution. Now, he had not heard of any out-door movement in Scotland towards Episcopacy—and he certainly thought it was time enough to discuss a motion like the present, when public opinion gave at least some indication of a tendency to move in that direction. In such circumstances, it was extremely difficult to bring one's mind to discuss the matter at all; and that difficulty was much increased by the obvious pains and preparation which Sir William had bestowed on the speech he had just read. Giving, however, all the attention that he could to it, he found that the real merits of the question had not been at all grappled with. The whole of that speech was based on the idea that the attendance on the College of Edinburgh was declining, and therefore, for the sake of the prosperity of the city, something must be done to revive it. The idea of an Episcopal chair had thus been thought of; and Sir William fairly told the Council, it might help to keep our sons at home, and attract others to us, and thereby raise the declining rents of houses in George's Square and the south side of the town,—and fill the walks of the Meadows and the roads about Arthur Seat with throngs of pedestrians if his motion were carried. (Laughter.) He would here just observe, parenthetically, that it really was a question whether this fashion of talking about the decay of the College was at all calculated to promote its revival. (Hear, hear.) But passing that by—though it undoubtedly was a desirable thing to tenant empty houses and crowd promenades; still, the question occurred, whether the mode proposed, supposing it to possess the virtues attributed to it, was right in itself? Is it right that the national creed, and its forms of divine worship, should be twisted and turned, in the vain hope of realizing such objects? The only other reason which Sir William gave, was, that his motion, if carried, would tend to dispel that exclusiveness and illiberality which was adverse to the spirit of the present age. Why, this was strange doctrine from our Conservative Treasurer. (Hear, hear, from Sir William.) It appears, from his present response, that there is no mistake about this. Very well, I am ready (said Mr. Lothian) to go as far as the Treasurer to put down all illiberality and exclusiveness, and to yield to the changes demanded by the spirit of the age, provided that they be right and proper in themselves; but I will not do what may be in itself wrong and improper, merely because it may be attended with some pecuniary advantages. This leads us to the very point about which I most desired to hear Sir William speak. I thought he was to have shown that the proposed change was desirable and proper in itself. But not only did he studiously avoid this, but his very opening observation was, that he altogether disclaimed any intention of entering on that subject. He expressly said he would not discuss the relative merits of Episcopacy and Presbyterianism. So then we are to throw down our Presbyterian Establishment, and all its bulwarks, without knowing why or wherefore,—beyond this, that by doing so we may perhaps attract parties to Edinburgh who may spend a little more money in it. (Hear, hear.) Why, on this ground he may plead for any other sorts of attractions without regard to their merits. In the present instance, however, the honorable mover was very unfortunate, not only because nothing could be so futile as to expect that the promoters of the proposed Episcopal College would put down their twenty thousand pounds on the Council table for the privilege of getting a single chair in our College, but because, even if they were willing to do so, it was necessary to repeal the Act of Security on which the union of the kingdoms proceeded, which in express words excluded all attempts to ingraft Episcopacy on the College of Edinburgh before the wish could be realized. Not only were these barriers in the way, but he believed that the Presbyterian Dissenters of the Council as well as its Churchmen, would be found to be a further barrier. These Dissenters, up to the present moment, had stoutly maintained the superiority of the Presbyterian forms and Church government of their fathers over those of the sister kingdom; and, therefore, they would undoubtedly not now act so inconsistent a part, as to give the least countenance to a motion like the present.

A motion was then made to adjourn the debate, which however was lost by a majority of 19 to 8.

Bailie Thomson and Councillor Banks expressed their intention of voting for the motion, but protested that by so doing they did not at all pledge themselves to approve of Sir William's proposal.

The vote was then taken, when Sir William Drysdale's motion was carried by a majority of one—14 to 13. The following was the state of the vote:—

For the Motion—Bailies Richardson, Thomson, and Wilkie, Sir Wm. Drysdale, Convener Scott, Councillors M'Aulay, Richardson, Doud, Geikie, Robertson, Gray, Banks, Grierson, Hunter—14.

For the Previous Question—Lord Provost, Bailie Johnston, Dean of Guild Ramsay, Councillors Melville, Lothian, Dodds, Tait, Russell, Dobson, Macaulay, Maitland, Thomson—13.

An addition to the motion "That the Committee should have powers to correspond with the parties," was carried by the same majority.

The Council then adjourned.

From the London Morning Post.

LETTER TO THE LAITY OF THE CHURCH OF ENGLAND.

The Rev. Alexander Watson, of Cheltenham, has published a tract under the above title, upon Church matters. It is inscribed, by permission, to Mr. W. E. Gladstone, as "one who, in these trying times, is at once the ornament and example of that body to whom the letter is addressed."

The writer having first noticed generally the strong differences of opinion and bitter divisions which are said to exist within the Church, and the vehement efforts on the part of some members of the Church to disturb others—efforts which he ascribes particularly to those of the clergy who take to themselves the name of Evangelical—proceeds to notice a particular case, namely, the attack made in Cheltenham upon himself, or at least upon the Christian teaching at St. John's Church, in that town, of which Mr. Watson is one of the ministers.

The writer then makes quotations, from which he infers that those who hold High Church opinions are at present the attacked party, and are on their defence. He then states what he considers these High Church "opinions" to be, which are chiefly cavilled at, and enumerates them as follows:—

I. Regeneration in Holy Baptism.
II. The real presence in the Holy Eucharist.
III. That the one Holy Catholic and Apostolic Church is a visible body.
IV. The doctrine of the Apostolical Succession, and, as connected with it, that of priestly absolution and benediction.
V. A judgment according to works.
VI. The authority of the Church in controversies of faith.

In his tract Mr. Watson undertakes to prove that, in maintaining these doctrines, a clergyman of the Church of England but acts up to the vows of his ordination, and the requirements of the Book of Common Prayer, and that he is therein strictly conformable to the standard writings of our ablest divines.

He then proceeds with his proof, which chiefly consists of extracts from the services and collects of the Church, and from the writings of Churchmen which are of great and generally acknowledged authority. These testimonies are linked together by a running commentary, historical, argumentative, or explanatory, so as to make of the whole a continuous chain of evidence. This is done in an earnest stirring manner, and in a zealous spirit, and we trust it may have upon many the good effect of showing them what are really the doctrines of the Church, as contra-distinguished from the unauthorized deductions of certain persons who are rather preachers within the pale of the Establishment than ministers of the Church.

RATHER DECIDED.—An advertisement appears in the London Church Intelligencer, from a clergyman wanting a curacy. He sums up as follows: "The advertiser cannot follow the example which unhappily but too many advertisements afford; he will not extol his own piety, nor will he thank any one else for doing it; and, as he is not now soliciting the place of bellman or town crier, he considers it unnecessary to allude to his *power* of voice. No one need *take or give* the trouble of replying to this advertisement who does not hate the *Record*, and all proud, self-righteous, hypocritical, gloomy, nasal, snuffling Recordism, like poison."

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The study of Natural History has become so extensive as to call for a multiplication of books upon the subject. A few years ago the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

This work contains the latest discoveries down to the year 1841; is printed on fine paper, and will be sold for $3 in cloth, and $3 25 in substantial sheep binding, which is a lower price than that of any work of similar size and cost, ever published in the United States. June 4—3m

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.
May 7—1yly

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ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

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The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
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April 23, 1842—3m.

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IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

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Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

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THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
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He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. April 16.

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About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by
mly. ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

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RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

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Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

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IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education The principals are assisted by eighteen professors and teachers.

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March 19, 1842. 3m

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